THE OUTLINE OF KNOWLEDGE

EDITED BY

JAMES A. RICHARDS

# SACRED WRITINGS

INTRODUCTIONS BY FREDERICK H. MARTENS.

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# SACRED WRITINGS

## *THE BIBLE OF BRAHMANISM*

*If the Bible of the Confucians is a group of books, the Bible of Brahmanism might well be called a library. The Hindu scriptures really consist of two groups of writings divided into books called Veda (knowledge) and Scruti (revelation). First come the Samhitas, sacred texts or mantas. These are hymns, incantations and sacrifice prayers, and the various books are known as the Rigveda, the Samon or Samaveda, the Yajus or Yajurveda, and the Atharvan or Atharvaveda. Each of these four great religious books has attached to it a body of prose writings, known as the Brahmanas—ritualistic discussions, mystic speculations and detailed descriptions of sacrificial ceremonies—and the Aranyakas and Upanishads (appendages to the Samhitas), the former devoted to more hidden rites and the latter to speculations on the problems of the universe and man's religious aims.*

*Some of these later commentaries and developments represent the changing of the simpler older Vedic faith into the complicated many-god system of Brahmanism. The Hindus were originally Iranians, they were hill-tribes of the Persian plateau, and took with them into India when they migrated the old Vedic religion of the early Persians. The Vedas as a Bible are anything but biblical in the light of what the Brahmin priests made of them. Phallic gods, represented by sacred bulls, elephant-, serpent-, parrot-, crocodile- and other deities are "biblical," in the sense that we use the word, only by courtesy. Yet Brahmanism also has its higher and more spiritual aspect, as revealed in the Upanishads. It is a religion which still is entwined in the heart-strings of many millions of people. The selection from the Bible of Brahmanism here given shows the ideals of the Brahmin faith at its best. For the Upanishads best express the later Brahmanic doctrine of the "absolute soul," both spirit and matter in one.*

FREDERICK H. MARTENS.

# KHANDOGYA-UPANISHAD

## FIRST PRAPÂTHAKA

### FIRST KHANDA

1. Let a man meditate on the syllable Om, called the udgîtha; the udgîtha (a portion of the Sâma-veda) is sung, beginning w Om.

The full account, however, of Om is this:—

2. The essence of all beings is the earth, the essence of the ea is water, the essence of water the plants, the essence of plants m the essence of man speech, the essence of speech the Rig-veda, essence of the Rig-veda the Sâma-veda, the essence of the Sâ veda the udgîtha (which is Om).

3. That udgîtha (Om) is the best of all essences, the high deserving the highest place, the eighth.

4. What then is the *Rik?* What is the Sâman? What is udgîtha? This is the question.

5. The *Rik* indeed is speech, Sâman is breath, the udgîtha is syllable Om. Now speech and breath, or *Rik* and Sâman, fo one couple.

6. And that couple is joined together in the syllable Om. Wh two people come together, they fulfill each other's desire.

7. Thus he who knowing this, meditates on the syllable (Om), udgîtha, becomes indeed a fulfiller of desires.

8. That syllable is a syllable of permission, for whenever we p mit anything, we say Om, yes. Now permission is gratificati He who knowing this meditates on the syllable (Om), the udgît becomes indeed a gratifier of desires.

9. By that syllable does the threefold knowledge (the sacrifi more particularly the Soma-sacrifice, as founded on the three Ved proceed. When the Adhvaryu priest gives an order, he says O When the Hotri priest recites, he says Om. When the Udgâ priest sings, he says Om,—all for the glory of that syllable. T threefold knowledge (the sacrifice) proceeds by the greatness that syllable (the vital breaths), and by its essence (the oblations

10. Now therefore it would seem to follow, that both he who kn

this (the true meaning of the syllable Om), and he who does not, perform the same sacrifice. But this is not so, for knowledge and ignorance are different. The sacrifice which a man performs with knowledge, faith, and the Upanishad is more powerful. This is the full account of the syllable Om.

SECOND KHANDA

1. When the Devas and Asuras struggled together, both of the race of Pragâpati, the Devas took the udgîtha (Om), thinking they would vanquish the Asuras with it.

2. They meditated on the udgîtha (Om) as the breath (scent) in the nose but the Asuras pierced it (the breath) with evil. Therefore we smell by the breath in the nose both what is good-smelling and what is bad-smelling. For the breath was pierced by evil.

3. Then they meditated on the udgîtha (Om) as speech, but the Asuras pierced it with evil. Therefore we speak both truth and falsehood. For speech is pierced by evil.

4. Then they meditated on the udgîtha (Om) as the eye, but the Asuras pierced it with evil. Therefore we see both what is sightly. For the eye is pierced by evil.

5. Then they meditated on the udgîtha (Om) as the ear, but the Asuras pierced it with evil. Therefore we hear both what should be heard and what should not be heard. For the ear is pierced by evil.

6. Then they meditated on the udgîtha (Om) as the mind, but the Asuras pierced it with evil. Therefore we conceive both what should be conceived and what should not be conceived. For the mind is pierced by evil.

7. Then comes this breath (of life) in the mouth. They meditated on the udgîtha (Om) as that breath. When the Asuras came to it, they were scattered as (a ball of earth) would be scattered when hitting a solid stone.

8. Thus, as a ball of earth is scattered when hitting on a solid stone, will he be scattered who wishes evil to one who knows this, or who persecutes him; for he is a solid stone.

9. By it (the breath in the mouth) he distinguishes neither what is good nor what is bad-smelling, for that breath is free from evil. What we eat and drink with it supports the other vital breaths (i.e. the senses, such as smell, etc.). When at the time of death he does not find that breath (in the mouth, through which he eats and drinks and lives), then he departs. He opens the mouth at the time of death (as if wishing to eat).

10. Angiras meditated on the udgîtha (Om) as that breath, and people hold it to be Angiras, i.e. the essence of the members (angânâm rasah);

11. Therefore Brihaspati meditated on udgîtha (Om) as t breath, and people hold it to be Brihaspati, for speech is brihatî, he (that breath) is the lord (pati) of speech;

12. Therefore Ayâsya meditated on the udgîtha (Om) as t breath, and people hold it to be Ayâsya, because it comes (aya from the mouth (âsya);

13. Therefore Vaka Dâlbhya knew it. He was the Udgâtri (sing of the Naimishîya-sacrificers, and by singing he obtained for th their wishes.

14. He who knows this, and meditates on the syllable Om ( imperishable udgîtha) as the breath of life in the mouth, he obta all wishes by singing. So much for the udgîtha (Om) as medita on with reference to the body.

THIRD KHANDA

1. Now follows the meditation on the udgîtha with reference the gods. Let a man meditate on the udgîtha (Om) as he w sends warmth (the sun in the sky). When the sun rises it sings Udgâtri for the sake of all creatures. When it rises it destroys fear of darkness. He who knows this, is able to destroy the f of darkness (ignorance).

2. This (the breath in the mouth) and that (the sun) are same. This is hot and that is hot. This they call svara (soun and that they call pratyâsvara (reflected sound). Therefore le man meditate on the udgîtha (Om) as this and that (as breath a as sun).

3. Then let a man meditate on the udgîtha (Om) as vyâna deed. If we breathe up, that is prâna, the up-breathing. If breathe down, that is apâna, the down-breathing. The combi tion of prâna and apâna is vyâna, back-breathing or holding in the breath. This vyâna is speech. Therefore when we utter spee we neither breathe up nor down.

4. Speech is *Rik*, and therefore when a man utters a *Rik* ve he neither breathes up nor down.

*Rik* is Sâman, and therefore when a man utters a Sâman ve he neither breathes up nor down.

Sâman is udgîtha, and therefore when a man sings (the udgit Om) he neither breathes up nor down.

5. And other works also which require strength, such as the p duction of fire by rubbing, running a race, stringing a strong b are performed without breathing up or down. Therefore let a m meditate on the udgîtha (Om) as vyâna.

6. Let a man meditate on the syllables of the udgîtha, i.e. of word udgîtha. Ut is breath (prâna), for by means of breath a m

rises (uttish*th*ati). Gi is speech, for speeches are called gira*h*. Tha is food, for by means of food all subsists (sthita).

7. Ut is heaven, gi the sky, tha the earth. Ut is the sun, gi the air, tha the fire. Ut is the Sâma-veda, gi the Ya*g*ur-veda, tha the Rig-veda. Speech yields the milk, which is the milk of speech itself, to him who thus knowing meditates on those syllables of the name of udgitha, he becomes rich in food and able to eat food.

8. Next follows the fulfillment of prayers. Let a man thus meditate on the Upasara*n*as, i.e. the objects which have to be approached by meditation: Let him (the Udgâ*tri*) quickly reflect on the Sâman with which he is going to praise;

9. Let him quickly reflect on the *Rik* in which that Sâman occurs; on the *Rishi* (poet) by whom it was seen or composed; on the Devatâ (object) which he is going to praise;

10. On the metre in which he is going to praise; on the tune with which he is going to sing for himself;

11. On the quarter of the world which he is going to praise. Lastly, having approached himself (his name, family, etc.) by meditation, let him sing the hymn of praise, reflecting on his desire, and avoiding all mistakes in pronunciation, etc. Quickly will the desire be then fulfilled to him, for the sake of which he may have offered his hymn of praise, yea, for which he may have offered his hymn of praise.

## FOURTH KHANDA

1. Let a man meditate on the syllable Om, for the udgitha is sung beginning with Om. And this is the full account of the syllable Om:—

2. The Devas, being afraid of death, entered upon (the performance of the sacrifice prescribed in) the threefold knowledge (the three Vedas). They covered themselves with the metrical hymns. Because they covered (*kh*ad) themselves with the hymns, therefore the hymns are called *kh*andas.

3. Then, as a fisherman might observe a fish in the water, Death observed the Devas in the *Rik,* Ya*g*us, and Sâman-(sacrifices). And the Devas seeing this, rose from the *Rik,* Ya*g*us, and Sâman-sacrifices, and entered the Svara, i.e. the Om (they meditated on the Om).

4. When a man has mastered the Rig-veda, he says quite aloud Om; the same, when he has mastered the Sâman and the Ya*g*us. This Svara is the imperishable (syllable), the immortal, free from fear. Because the Devas entered it, therefore they became immortal, and free from fear.

5. He who knowing this loudly pronounces (pra*nauti*) that syllable, enters the same (imperishable) syllable, the Svara, the immortal, free from fear, and having entered it, becomes immortal, as the Devas are immortal.

FIFTH KHANDA

1. The udgîtha is the pra*n*ava, the pra*n*ava is the udgîtha. As as the udgîhta is the sun, so is the pra*n*ava, for he (the sun) go sounding Om.

2. "Him I sang praises to, therefore art thou my only one," th said Kaushîtaki to his son. "Do thou resolve his rays, then th wilt have many sons." So much in reference to the Devas.

3. Now with reference to the body. Let a man meditate on th udgîtha as the breath (in the mouth), for he goes sounding Om.

4. "Him I sang praises to, therefore art thou my only son," th said Kaushîtaki to his son. "Do thou therefore sing praises to th breath as manifold, if thou wishest to have many sons."

5. He who knows that the udgîtha is the pra*n*ava, and the pra*n*av the udgîtha, rectifies from the seat of the Rot*ri* priest any mistak committed by the Udgât*ri* priest in performing the udgîtha, yea, performing the udgîtha.

SIXTH KHANDA

1. The *Rik* (veda) is this earth, the Sâman (fire) rests on th *Rik* (earth). Therefore the Sâman is sung as resting on the *Ri* Sâ is this earth, ama is fire, and that makes Sâma.

2. The *Rik* is the sky, the Sâman air. This Sâman (air) rest on that *Rik* (sky). Therefore the Sâman is sung as resting on th *Rik*. Sâ is the sky, ama the air, and that makes Sâma.

3. *Rik* is heaven, Sâman the sun. This Sâman (sun) rests o that *Rik* (heaven). Therefore the Sâman is sung as resting on th *Rik*. Sâ is heaven, ama the sun, and that makes Sâma.

4. *Rik* is the stars, Sâman the moon. This Sâman (moon) rest on that *Rik* (stars). Therefore the Sâman is sung as resting o the *Rik*. Sâ is the stars, ama the moon, and that makes Sâma.

5. *Rik* is the white light of the sun, Sâman the blue exceedin darkness (in the sun). This Sâman (darkness) rests on that *Ri* (brightness). Therefore the Sâman is sung as resting on the *Ri*

6. Sâ is the white light of the sun, ama the blue exceeding dark ness, and that makes Sâma.

Now that golden person, who is seen within the sun, with golde beard and golden hair, golden altogether to the very tips of his nail

7. Whose eyes are like blue lotus's, his name is ut, for he ha risen (udita) above all evil. He also who knows this, rises abov all evil.

8. *Rik* and Sâman are his joints, and therefore he is udgitha And therefore he who praises him (the ut) is called the Ud-gât (the out-singer). He (the golden person, called ut) is lord of th worlds beyond that (sun), and of all the wishes of the Devas (in habiting those worlds). So much with reference to the Devas.

SEVENTH KHANDA

1. Now with reference to the body. *Rik* is speech, Sâman breath. This Sâman (breath) rests on that *Rik* (speech). Therefore the Sâman is sung as resting on the *Rik*. Sâ is speech, ama is breath, and that makes Sâma.

2. *Rik* is the eye, Sâman the self. This Sâman (shadow) rests on that *Rik* (eye). Therefore the Sâman is sung as resting on the *Rik*. Sâ is the eye, ama the self, and that makes Sâma.

3. *Rik* is the ear, Sâman the mind. This Sâman (mind) rests on that *Rik* (ear). Therefore the Sâman is sung as resting on the *Rik*. Sâ is the ear, ama the mind, and that makes Sâma.

4. *Rik* is the white light of the eye, Sâman the blue exceeding darkness. This Sâman (darkness) rests on the *Rik* (brightness). Therefore the Sâman is sung as resting on the *Rik*. Sâ is the white light of the eye, ama the blue exceeding darkness, and that makes Sâma.

5. Now the person who is seen in the eye, he is *Rik*, he is Sâman, Uktha, Yagus, Brahman. The form of that person (in the eye) is the same as the form of the other person (in the sun), the joints of the one (*Rik* and Sâman) are the joints of the other, the name of the one (ut) is the name of the other.

6. He is lord of the worlds beneath that (the self in the eye), and of all the wishes of men. Therefore all who sing to the vînâ (lyre), sing him, and from him also they obtain wealth.

7. He who knowing this sings a Sâman, sings to both (the adhidaivata and adhyâtma self, the person in the sun and the person in the eye, as one and the same person). He obtains through the one, yea, he obtains the worlds beyond that, and the wishes of the Devas;

8. And he obtains through the other the worlds beneath that, and the wishes of men.

Therefore an Udgâtri priest who knows this, may say (to the sacrificer for whom he officiates);

9. "What wish shall I obtain for you by my songs?" For he who knowing this sings a Sâman is able to obtain wishes through his song, yea, through his song.

EIGHTH KHANDA

1. There were once three men, well-versed in udgîtha, Silaka Sâlâvatya, Kaikitâyana Dâlbhya, and Pravâhana Gaivali. They said: "We are well-versed in udgitha. Let us have a discussion on udgitha."

2. They all agreed and sat down. Then Pravâhana Gaivali said: "Sirs, do you both speak first, for I wish to hear what two Brâhmanas have to say."

3. Then *Ś*ilaka *Ś*âlâvatya said to *K*aikitâyana Dâlbhya: "Let me ask you."

"Ask," he replied.

4. "What is the origin of the Sâman?" "Tone (svara)," he replied.

"What is the origin of tone?" "Breath," he replied.

"What is the origin of breath?" "Food," he replied.

"What is the origin of food?" "Water," he replied.

5. "What is the origin of water?" "That world (heaven)," he replied.

"And what is the origin of that world?"—

He replied: "Let no man carry the Sâman beyond the world of svarga (heaven). We place (recognize) the Sâman in the world of svarga, for the Sâman is extolled as svarga (heaven)."

6. Then said *Ś*ilaka *Ś*âlâvatya to *K*aikitâyana Dâlbhya: "O Dâlbhya, thy Sâman is not firmly established. And if any one were to say, Your head shall fall off (if you be wrong), surely your head would now fall."

7. "Well then, let me know this from you, Sir," said Dâlbhya.

"Know it," replied *Ś*ilaka *Ś*âlâvatya.

"What is the origin of that world (heaven)?" "This world," he replied.

"And what is the origin of this world?"—

He replied: "Let no man carry the Sâman beyond this world as its rest. We place the Sâman in this world as its rest, for the Sâman is extolled as rest."

8. Then said Pravâhaṇa *G*aivali to *Ś*ilaka *Ś*âlâvatya: "Your Sâman (the earth), O *Ś*âlâvatya, has an end. And if any one were to say, Your head shall fall off (if you be wrong), surely your head would now fall."

"Well then, let me know this from you, Sir," said *Ś*âlâvatya.

"Know it," replied *G*aivali.

### NINTH KHANDA

1. "What is the origin of this world?" "Ether," he replied. For all these beings take their rise from the ether, and return into the ether. Ether is older than these, ether is their rest.

2. He is indeed the udgîtha (Om=Brahman), greater than great (parovarîyas), he is without end.

He who knowing this meditates on the udgîtha, the greater than great, obtains what is greater than great, he conquers the worlds which are greater than great.

3. Atidhanvan *Ś*aunaka, having taught this udgîtha to Udara-śâṇḍilya, said: "As long as they will know in your family this udgîtha, their life in this world will be greater than great.

4. "And thus also will be their state in the other world." He who thus knows the udgîtha, and meditates on it thus, his life in this world will be greater than great, and also his state in the other world, yea, in the other world.

TENTH KHANDA

1. When the Kurus had been destroyed by (hail) stones, Ushasti *K*âkrâya*n*a lived as a beggar with his virgin wife at Ibhyagrâma.

2. Seeing a chief eating beans, he begged of him. The chief said: "I have no more, except those which are put away for me here."

3. Ushasti said: "Give me to eat of them." He gave him the beans, and said: "There is something to drink also." Then said Ushasti: "If I drank of it, I should have drunk what was left by another, and is therefore unclean."

4. The chief said: "Were not those beans also left over and therefore unclean?"

"No," he replied; "for I should not have lived, if I had not eaten them, but the drinking of water would be mere pleasure."

5. Having eaten himself, Ushasti gave the remaining beans to his wife. But she, having eaten before, took them and put them away.

6. Rising the next morning, Ushasti said to her: "Alas, if we could only get some food, we might gain a little wealth. The king here is going to offer a sacrifice, he should choose me for all the priestly offices."

7. His wife said to him: "Look, here are those beans of yours." Having eaten them, he went to the sacrifice which was being performed.

8. He went and sat down on the orchestra near the Udgâtr*i*s, who were going to sing their hymns of praise. And he said to the Prastotr*i* (the leader):

9. "Prastotr*i*, if you, without knowing the deity which belongs to the prastâva (the hymns etc. of the Prastotr*i*), are going to sing it, your head will fall off."

10. In the same manner he addressed the Udgâtr*i*: "Udgâtr*i*, if you, without knowing the deity which belongs to the udgîtha (the hymns of the Udgâtr*i*), are going to sing it, your head will fall off."

11. In the same manner he addressed the Pratihartr*i*: "Pratihartr*i*, if you, without knowing the deity which belongs to the pratihâra (the hymns of the Pratihartr*i*), are going to sing it, your head will fall off."

They stopped, and sat down in silence.

ELEVENTH KHANDA

1. Then the sacrificer said to him: "I should like to know who you are, Sir." He replied: "I am Ushasti *K*âkrâya*n*a."

2. He said: "I looked for you, Sir, for all these sacrificial offices, but not finding you, I chose others."

3. "But now, Sir, take all the sacrificial offices."

Ushasti said: "Very well; but let those, with my permission, perform the hymns of praise. Only as much wealth as you give to them, so much give to me also."

The sacrificer assented.

4. Then the Prastotri approached him, saying: "Sir, you said to me, 'Prastotri, if you, without knowing the deity which belongs to the prastâva, are going to sing it, your head will fall off,'—which then is that deity?"

5. He said: "Breath (prâna). For all these beings merge into breath alone, and from breath they arise. This is the deity belonging to the prastâva. If, without knowing that deity, you had sung forth your hymns, your head would have fallen off, after you had been warned by me."

6. Then the Udgâtri approached him, saying: "Sir, you said to me, 'Udgâtri, if you, without knowing the deity which belongs to the udgîtha, are going to sing it, your head will fall off,'—which then is that deity?"

7. He said: "The sun (âditya). For all these beings praise the sun when it stands on high. This is the deity belonging to the udgîtha. If, without knowing that deity, you had sung out your hymns, your head would have fallen off, after you had been warned by me."

8. Then the Pratihartri approached him, saying: "Sir, you said to me, 'Pratihartri, if you, without knowing the deity belonging to the pratihâra, are going to sing it, your head will fall off,'—which then is that deity?"

9. He said: "Food (anna). For all these beings live when they partake of food. This is the deity belonging to the pratihâra. If, without knowing that deity, you had sung your hymns, your head would have fallen off, after you had been warned by me."

### TWELFTH KHANDA

1. Now follows the udgîtha of the dogs. Vaka Dâlbhya, or, as he was also called, Glâva Maitreya, went out to repeat the Veda (in a quiet place).

2. A white (dog) appeared before him, and other dogs gathering round him, said to him: "Sir, sing and get us food, we are hungry."

3. The white dog said to them: "Come to me to-morrow morning." Vaka Dâlbhya, or, as he was also called, Glâva Maitreya, watched.

4. The dogs came on, holding together, each dog keeping the tail of the preceding dog in his mouth, as the priests do when they are

going to sing praises with the Vahishpavamâna hymn. After they had settled down, they began to say Hin.

5. "Om, let us eat! Om, let us drink! Om, may the divine Varu*n*a, Pra*g*âpati, Savit*ri* bring us food! Lord of food, bring hither food, bring it, Om!"

### THIRTEENTH KHANDA

1. The syllable Hâu is this world (the earth), the syllable Hâi the air, the syllable Atha the moon, the syllable Iha, the self, the syllable Î is Agni, fire.

2. The syllable Û is the sun, the syllable E is the Nihava or invocation, the syllable Auhoi is the Visve Devas, the syllable Hin is Pra*g*âpati, Svara (tone) is breath (prâ*n*a), the syllable Yâ is food, the syllable Vâg is Virâ*g*.

3. The thirteenth stobha syllable, viz. the indistinct syllable Hun, is the Undefinable (the Highest Brahman).

4. Speech yields the milk, which is the milk of speech itself to him who knows this Upanishad (secret doctrine) of the Sâmans in this wise. He becomes rich in food, and able to eat food,—yea, able to eat food.

## SECOND PRAPÂTHAKA

### FIRST KHANDA

1. Meditation on the whole of the Sâman is good, and people, when anything is good, say it is Sâman; when it is not good, it is not Sâman.

2. Thus they also say, he approached him with Sâman, i.e. becomingly; and he approached him without Sâman, i.e. unbecomingly.

3. And they also say, truly this is Sâman for us, i.e. it is good for us, when it is good; and truly that is not Sâman for us, i.e. it is not good for us, when it is not good.

4. If anyone knowing this meditates on the Sâman as good, depend upon it all good qualities will approach quickly, aye, they will become his own.

### SECOND KHANDA

1. Let a man meditate on the fivefold Sâman as the five worlds. The hinkâra is the earth, the prastâva the fire, the udgîtha the sky, the pratihâra the sun, the nidhana heaven; so in an ascending line.

2. In a descending line, the hinkâra is heaven, the prastâva the sun, the udgîtha the sky, the pratihâra the fire, the nidhana the earth.

3. The worlds in an ascending and in a descending line belong to him who knowing this meditates on the fivefold Sâman as the worlds.

### THIRD KHANDA

1. Let a man meditate on the fivefold Sâman as rain. The hinkâra is wind (that brings the rain); the prastâva is, "the cloud is come;" the udgîtha is, "it rains;" the pratihâra, "it flashes, it thunders;"

2. The nidhana is, "it stops." There is rain for him, and he brings rain for others who thus knowing meditates on the fivefold Sâman as rain.

### FOURTH KHANDA

1. Let a man meditate on the fivefold Sâman in all waters. When the clouds gather, that is the hinkâra; when it rains, that is the prastâva; that which flows in the east, that is the udgîtha; that which flows in the west, that is the pratihâra; the sea is the nidhana.

2. He does not die in water, nay, he is rich in water who knowing this meditates on the fivefold Sâman as all waters.

### FIFTH KHANDA

1. Let a man meditate on the fivefold Sâman as the seasons. The hinkâra is spring, the prastâva summer (harvest of yava, etc.), the udgîtha the rainy season, the pratihâra autumn, the nidhana winter.

2. The seasons belong to him, nay, he is always in season (successful) who knowing this meditates on the fivefold Sâman as the seasons.

### SIXTH KHANDA

1. Let a man meditate on the fivefold Sâman as animals. The hinkâra is goats, the prastâva sheep, the udgîtha cows, the pratihâra horses, the nidhana man.

2. Animals belong to him, nay, he is rich in animals who knowing this meditates on the fivefold Sâman as animals.

### SEVENTH KHANDA

1. Let a man meditate on the fivefold Sâman, which is greater than great, as the prâ*n*as (senses). The hinkâra is smell (nose), the prastâva speech (tongue), the udgîtha sight (eye), the pratihâra hearing (ear), the nidhana mind. These are one greater than the other.

2. What is greater than great belongs to him, nay, he conquers the world which are greater than great, who knowing this meditates on the fivefold Sâman, which is greater than great, as the prâ*n*as (senses).

### EIGHTH KHANDA

1. Next for the sevenfold Sâman. Let a man meditate on the sevenfold Sâman in speech. Whenever there is in speech the syllable hun, that is hinkâra, pra is the prastâva, â is the âdi, the first, i.e. Om.

2. Ud is the udgîtha, pra the pratihâra, upa the upadrava, in the nidhana.

3. Speech yields the milk, which is the milk of speech itself, to him who knowing this meditates on the sevenfold Sâman in speech. He becomes rich in food, and able to eat food.

### NINTH KHANDA

1. Let a man meditate on the sevenfold Sâman as the sun. The sun is Sâman, because he is always the same (sama); he is Sâman because he is the same, everybody thinking he looks towards me, he looks towards me.

2. Let him know that all beings are dependent on him (the sun).

What he is before his rising, that is the hinkâra. On it animals are dependent. Therefore animals say hin (before sunrise), for they share the hinkâra of that Sâman (the sun).

3. What he is when first risen, that is the prastâva. On it men are dependent. Therefore men love praise (prastuti) and celebrity, for they share the prastâva of that Sâman.

4. What he is at the time of the sangava, that is the âdi, the first, the Om. On it birds are dependent. Therefore birds fly about in the sky without support, holding themselves, for they share the âdi (the Om) of that Sâman.

5. What he is just at noon, that is the udgitha. On it the Devas are dependent (because they are brilliant). Therefore they are the best of all the descendants of Pragâpati, for they share the udgitha of that Sâman.

6. What he is after midday and before afternoon, that is the pratihâra. On it all germs are dependent. Therefore these, having been conceived (pratihrita), do not fall, for they share the pratihâra of that Sâman.

7. What he is after the afternoon and before sunset, that is the upadrava. On it the animals of the forest are dependent. Therefore, when they see a man, they run (upadravanti) to the forest as a safe hiding-place, for they share the upadrava of that Sâman.

8. What he is when he first sets, that is the nidhana. On it the fathers are dependent. Therefore they put them down (nidadhati), for they share the nidhana of that Sâman. Thus a man meditates on the sevenfold Sâman as the sun.

### TENTH KHANDA

1. Next let a man meditate on the sevenfold Sâman which is uniform in itself and leads beyond death. The word hinkâra has three syllables, the word prastâva has three syllables: that is equal (sama).

2. The word âdi (first, Om) has two syllables, the word pratihâra has four syllables. Taking one syllable from that over, that is equal (sama).

3. The word udgîtha has three syllables, the word upadrava has four syllables. With three and three syllables it should be equal. One syllable being left over, it becomes trisyllabic. Hence it is equal.

4. The word nidhana has three syllables, therefore it is equal. These make twenty-two syllables.

5. With twenty-one syllables a man reaches the sun (and death), for the sun is the twenty-first from here; with the twenty-second he conquers what is beyond the sun: that is blessedness, that is freedom from grief.

6. He obtains here the victory over the sun (death), and there is

a higher victory than the victory over the sun for him, who knowing this meditates on the sevenfold Sâman as uniform in itself, which leads beyond death, yea, which leads beyond death.

ELEVENTH KHANDA

1. The hinkâra is mind, the prastâva speech, the udgîtha sight, the prathihâra hearing, the nidhana breath. That is the Gâyatra Sâman, as interwoven in the (five) prâ*n*as.

2. He who thus knows this Gâyatra interwoven in the prâ*n*as, keeps his senses, reaches the full life, he lives long, becomes great with children and cattle, great by fame. The rule of him who thus meditates on the Gâyatra is, "Be not high-minded."

TWELFTH KHANDA

1. The hinkâra is, he rubs (the fire-stick); the prastâva, smoke rises; the udgîtha, it burns; the pratihâra, there are glowing coals; the nidhana, it goes down; the nidhana, it is gone out. This is the Rathantara Sâman as interwoven in fire.

2. He who thus knows the Br*i*hat, as interwoven in the sun, becomes radiant and strong. He reaches the full life, he lives long, becomes great with children and cattle, great by fame. The rule is, "Do not rinse the mouth or spit before the fire."

THIRTEENTH KHANDA

1, 2. —Next follows the Vâmadevya as interwoven in generation.

FOURTEENTH KHANDA

1. Rising, the sun is the hinkâra, risen, he is the prastâva, at noon he is the udgîtha, in the afternoon he is the pratihâra, setting, he is the nidhana. That is the Br*i*hat Sâman as interwoven in the sun.

8. He who thus knows the Br*i*hat as interwoven in the sun, becomes refulgent and strong, he reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, "Never complain of the heat of the sun."

FIFTEENTH KHANDA

1. The mists gather, that is the hinkâra; the cloud has risen, that is the prastâva; it rains, that is the udgîtha; it flashes and thunders, that is the pratihâra; it stops, that is the nidhana. That is the Vairûpa Sâman, as interwoven in Par*g*anya, the god of rain.

2. He who thus knows the Vairûpa as interwoven in Par*g*anya, obtains all kinds of cattle (virûpa), he reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, "Never complain of the rain."

### SIXTEENTH KHANDA

1. The hinkâra is spring, the prastâva summer, the udgitha th rainy season, the praithâra autumn, the nidhana winter. That is th Vairâga Sâman, as interwoven in the seasons.

2. He who thus knows the Vairâga, as interwoven in the season shines (virâgati) through children, cattle, and glory of countenance He reaches the full life, he lives long, becomes great with childre and cattle, great by fame. His rule is, "Never complain of the sea sons."

### SEVENTEENTH KHANDA

1. The hinkâra is the earth, the prastâva the sky, the udgitha heaven, the pratihâra the regions, the nidhana the sea. These ar the Sakvarî Sâmans, as interwoven in the worlds.

2. He who thus knows the Sakvaris, as interwoven in the worlds becomes possessed of the worlds, he reaches the full life, he lives long becomes great with children and cattle, great by fame. His rule is "Never complain of the worlds."

### EIGHTEENTH KHANDA

1. The hinkâra is goats, the prastâva sheep, the udgîtha cows, the pratihâra horses, the nidhana man. These are the Revati, Sâmans as interwoven in animals.

2. He who thus knows these Revatis, as interwoven in animals becomes rich in animals, he reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, "Never complain of animals."

### NINETEENTH KHANDA

1. The hinkâra is hair, the prastâva skin, the udgitha flesh, the pratihâra bone, the nidhana marrow. That is the Yagñâyagñiya Sâman, as interwoven in the members of the body.

2. He who thus knows the Yagñâyagñiya, as interwoven in the members of the body, becomes possessed of strong limbs, he is not crippled in any limb, he reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, "Do not eat marrow for a year," or "Do not eat marrow at all."

### TWENTIETH KHANDA

1. The hinkâra is fire, the prastâva air, the udgitha the sun, the pratihâra the stars, the nidhana the moon. That is the Râgana Sâman, as interwoven in the deities.

2. He who thus knows the Râgana, as interwoven in the deities, obtains the same world, the same happiness, the same company as the gods, he reaches the full life, he lives long, becomes great with chil-

dren and cattle, great by fame. His rule is, "Do not speak evil of the Bhâhmanas."

TWENTY-FIRST KHANDA

1. The hinkâra is the threefold knowledge, the prastâva these three worlds, the udgîtha Agni (fire), Vâyu (air), and Âditya (sun), the pratihâra the stars, the birds, and the rays, the nidhana the serpents, Gandharvas, and fathers. That is the Sâmans, as interwoven in everything.

2. He who thus knows this Sâman, as interwoven in everything, he becomes everything.

3. And thus it is said in the following verse: "There are the fivefold three (the three kinds of sacrificial knowledge, the three worlds &c. in their fivefold form, i.e. as identified with the hinkâra, the prastâva, &c.), and the other forms of the Sâman. Greater than these there is nothing else besides."

4. He who knows this, knows everything. All regions offer him gifts. His rule is, "Let him meditate (on the Sâman), knowing that he is everything, yea, that he is everything."

TWENTY-SECOND KHANDA

1. The udgîtha, of which a poet said, I choose the deep sounding note of the Sâman as good for cattle, belongs to Agni; the indefinite note belongs to Pragapati, the definite note to Soma, the soft and smooth note to Vâyu, the smooth and strong note to Indra, the heron-like note to Brihaspati, the dull note to Varuna. Let a man cultivate all of these, avoiding, however, that of Varuna.

2. Let a man sing, wishing to obtain by his song immortality for the Devas. "May I obtain by my song oblations (svadhâ) for the fathers, hope for men, fodder and water for animals, heaven for the sacrificer, food for myself," thus reflecting on these in his mind, let a man (Udgatri priest) sing praises, without making mistakes in pronunciation, &c.

3. All vowels (svara) belong to Indra, all sibilants (ûshman) to Pragâpati, all consonants (sparsa) to Mrityu (death). If somebody should reprove him for his vowels, let him say, "I went to Indra as my refuge (when pronouncing my vowels): he will answer thee."

4. And if somebody should reprove him for his sibilants, let him say, "I went to Pragâpati as my refuge: he will smash thee." And if somebody should reprove him for his consonants, let him say, "I went to Mrityu as my refuge: he will reduce thee to ashes."

5. All vowels are to be pronounced with voice (ghosha) and strength (bala), so that the Udgâtri may give strength to Indra. All sibilants are to be pronounced, neither as if swallowed (agrasta), nor as if thrown out (nirasta), but well opened (vivrita), so that the Udgâtri may give himself to Pragâpati. All consonants are to be

pronounced slowly, and without crowding them together, so that th Udgâtri may withdraw himself from Mrityu.

### TWENTY-THIRD KHANDA

1. There are three branches of the law. Sacrifice, study, an charity are the first,

2. Austerity the second, and to dwell as a Brahmakârin in th house of a tutor, always mortifying the body in the house of a tuto is the third. All these obtain the worlds of the blessed; but th Brahmasamstha alone (he who is firmly grounded in Brahman obtains immortality.

3. Pragâpati brooded on the worlds. From them, thus broode on, the threefold knowledge (sacrifice) issued forth. He broode on it, and from it, thus brooded on, issued the three syllables, Bhûh Bhuvah, Svah.

4. He brooded on them, and from them, thus brooded on, issue the Om. As all leaves are attached to a stalk, so is all speech (al words) attached to the Om (Braham). Om is all this, yea, On is all this.

### TWENTY-FOURTH KHANDA

1. The teachers of Braham (Veda) declare, as the Prâtah-savana (morning-oblation) belongs to the Vasus, the Mâdhyandina-savana (noon-libation) to the Rudras, the third Savana (evening-libation) to the Adityas and the Visve Devas,

2. Where then is the world of the sacrificer? He who does no know this, how can he perform the sacrifice? He only who knows should perform it.

3. Before the beginning of the Prâtaranuvâka (matin-chant), the sacrificer, sitting down behind the household altar (gârhapatya, and looking towards the north, sings the Sâman, addressed to the Vasus

4. "Open the door of the world (the earth), let us see thee, tha we may rule (on earth)."

5. Then he sacrifices, saying. "Adoration to Agni, who dwells on the earth, who dwells in the world! Obtain that world for me the sacrificer! That is the world for the sacrificer!"

6. "I (the sacrificer) shall go thither, when this life is over Take this! (he says, in offering the libation.) Cast back the bolt!" Having said this, he rises. For him the Vasus fulfil the morning-oblation.

7. Before the beginning of the Mâdhyandina-savana, the noon-oblation, the sacrificer, sitting down behind the Âgnidhriya altar and looking towards the north, sings the Sâman, addressed to the Rudras:

8. "Open the door of the world (the sky), let us see thee, tha we may rule wide (in the sky)."

9. Then he sacrifices, saying: "Adoration to Vâyu (air), who dwells in the sky, who dwells in the world. Obtain that world for me, the sacrificer! That is the world for the sacrificer!"

10. "I (the sacrificer) shall go thither, when this life is over. Take this! Cast back the bolt!" Having said this, he rises. For him the Rudras fulfil the noon-oblation.

11. Before the beginning of the third oblation, the sacrificer, sitting down behind the Âhavanîya altar, and looking towards the north, sings the Sâman, addressed to the Âdityas and Visve Devas:

12. "Open the door of the world (the heaven), let us see thee, that we may rule supreme (in heaven)." This is addressed to the Âdityas.

13. Next the Sâman addressed to the Visve Devas: "Open the door of the world (heaven), let us see thee, that we may rule supreme (in heaven)."

14. Then he sacrifices, saying: Adoration to the Âdityas and to the Visve Devas, who dwell in heaven, who dwell in the world. Obtain that world for me, the sacrificer!

15. "That is the world for the sacrificer! I (the sacrificer) shall go thither, when this life is over. Take this! Cast back the bolt!" Having said this, he rises.

16. For him the Adityas and the Visve Devas fulfil the third oblation. He who knows this, knows the full measure of the sacrifice, yea, he knows it.

## THIRD PRAPÂTHAKA

### FIRST KHANDA

1. The sun is indeed the honey of the Devas. The heaven is th cross-beam (from which) the sky (hangs as) a hive, and the brigh vapours are the eggs of the bees.

2. The eastern rays of the sun are the honey-cells in front. Th *Rik* verses are the bees, the Rig-veda (sacrifice) is the flower, th water (of the sacrificial libations) is the nectar (of the flower).

3. Those very *Rik* verses then (as bees) brooded over the Rig-veda sacrifice (the flower); and from it, thus brooded on, sprang as it (nectar) essence, fame, glory of countenance, vigour, strength, and health.

4. That (essence) flowed forth and went towards the sun. And that forms what we call the red (rohita) light of the rising sun.

### SECOND KHANDA

1. The southern rays of the sun are the honey-cells on the right The Yagus verses are the bees, the Yagur-veda sacrifice is the flower, the water (of the sacrificial libations) is the nectar (of the flower).

2. Those very Yagus verses (as bees) brooded over the Yagur-veda sacrifice (the flower); and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, vigour, strength and health.

3. That flowed forth and went towards the sun. And that forms what we call the white (*s*ukla) light of the sun.

### THIRD KHANDA

1. The western rays of the sun are the honey-cells behind. The Sâman verses are the bees, the Sâma-veda sacrifice is the flower the water is the nectar.

2. Those very Sâman verses (as bees) brooded over the Sâma-veda sacrifice; and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, vigour, strength, and health

3. That flowed forth and went towards the sun. And that forms what we call the dark (k*r*ishn*a*) light of the sun.

### FOURTH KHANDA

1. The northern rays of the sun are the honey-cells on the left. The

(hymns of the) Atharvângiras are the bees, the Itihâsa-purâ*n*a (the reading of the old stories) is the flower, the water is the nectar.

2. Those very hymns of the Atharvângiras (as bees) brooded over the Itihâsa-purâ*n*a; and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, vigour, strength and health.

3. That flowed forth, and went towards the sun. And that forms what we call the extreme dark (para*h* *krishn*am) light of the sun.

### FIFTH KHANDA

1. The upward rays of the sun are the honey-cells above. The secret doctrines are the bees, Brahman (the Om) is the flower, the water is the nectar.

2. Those secret doctrines (as bees) brooded over Brahman (the Om); and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, brightness, vigour, strength, and health.

3. That flowed forth, and went towards the sun. And that forms what seems to stir in the centre of the sun.

4. These (the different colours in the sun) are the essences of the essences. For the Vedas are essences (the best things in the world); and of them (after they have assumed the form of sacrifice) these (the colours rising to the sun) are again the essences. They are the nectar of the nectar. For the Vedas are nectar (immortal), and of them these are the nectar.

### SIXTH KHANDA

1. On the first of these nectars (the red light, which represents fame, glory of countenance, vigour, strength, health) the Vasus live, with Agni at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.

2. They enter into that (red) colour, and they rise from that colour.

3. He who thus knows this nectar, becomes one of the Vasus, with Agni at their head; he sees the nectar and rejoices. And he, too, having entered that colour, rises again from that colour.

4. So long as the sun rises in the east and sets in the west, so long does he follow the sovereign supremacy of the Vasus.

### SEVENTH KHANDA

1. On the second of these nectars the Ruras live, with Indra at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.

2. They enter into that white colour, and they rise from that colour.

3. He who thus knows this nectar, becomes one of the Rudras, with

Indra at their head; he sees the nectar and rejoices. And he, having entered that colour, rises again from that colour.

4. So long as the sun rises in the east and sets in the west, twice as long does it rise in the south and set in the north; and so long does he follow the sovereign supremacy of the Rudras.

### EIGHTH KHANDA

1. On the third of these nectars the Âdityas live, with Varuṇa at their head. True, the Devas do not eat or drink, but enjoy by seeing the nectar.

2. They enter in that (dark) colour, and they rise from that colour.

3. He who thus knows this nectar, becomes one of the Âdityas, with Varuṇa at their head; he sees the nectar and rejoices. And he, having entered that colour, rises again from that colour.

4. So long as the sun rises in the south and sets in the north, twice as long does it rise in the west and set in the east; and so long does he follow the sovereign supremacy of the Adityas.

### NINTH KHANDA

1. On the fourth of these nectars the Maruts live, with Soma at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.

2. They enter in that (very dark) colour, and they rise from that colour.

3. He who thus knows this nectar, becomes one of the Maruts, with Soma at their head; he sees the nectar and rejoices. And he, having entered that colour, rises again from that colour.

4. So long as the sun rises in the west and sets in the east, twice as long does it rise in the north and set in the south; and so long does he follow the sovereign supremacy of the Maruts.

### TENTH KHANDA

1. On the fifth of these nectars the Sâdhyas live, with Brahman at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.

2. They enter into that colour, and they rise from that colour.

3. He who thus knows this nectar, becomes one of the Sârhyas, with Brahman at their head; he sees the nectar and rejoices. And he, having entered that colour, rises again from that colour.

4. So long as the sun rises in the north and sets in the south, twice as long does it rise above, and set below; and so long does he follow the sovereign power of the Sâdhyas.

..ELEVENTH KHANDA

1. When from thence he has risen upwards, he neither rises nor sets. He is alone, standing in the centre. And on this there is this verse:

2. "Yonder he neither rises nor sets at any time. If this is not true, ye gods, may I lose Brahman."

3. And indeed to him who thus knows this Brahma-upanishad (the secret doctrine of the Veda) the sun does not rise and does not set. For him there is day, once and for all.

4. This doctrine (beginning with III, 1, 1) Brahman (m. Hira*n*ya-garbha) told to Pra*g*âpati (Virâ*g*), Pra*g*âpati to Manu, Manu to his offspring (Ikshvaku, &c.). And the father told that doctrine of) Brahman (n.) to Uddâlaka Âru*n*i.

5. A father may therefore tell that doctrine of Brahman to his eldest son, or to a worthy pupil.

But no one should tell it to anybody else, even if he gave him the whole sea-girt earth, full of treasure, for this doctrine is worth more than that, yea, it is worth more.

TWELFTH KHANDA

1. The Gâyatrî (verse) is everything whatsoever that here exists. Gâyatrî indeed is speech, for speech sings forth (gâya-ti) and protects (trâya-te) everything that here exists.

2. That Gâyatrî is also the earth, for everything that here exists rests on the earth, and does not go beyond.

3. That earth again is the body in man, for in it the vital airs (prâ*n*as, which are everything) rest, and do not go beyond.

4. That body again in man is the heart within man, for in it the prâ*n*as (which are everything) rest, and do not go beyond.

5. That Gâyatrî has four feet and is sixfold. And this is also declared by a *Rik* verse (Rig-veda X, 90, 3):—

6. "Such is the greatness of it (of Brahman, under the disguise of Gâyatrî): greater than it is the Person (purusha). His feet are all things. The immortal with three feet is in heaven (i.e. in himself).

7. The Brahman which has been thus described (as immortal with three feet in heaven, and as Gâyatrî) is the same as the ether which is around us;

8. And the ether which is around us, is the same as the ether which is within us. And the ether which is within us,

9. That is the ether within the heart. That ether in the heart (as Brahman) is omnipresent and unchanging. He who knows this obtains omnipresent and unchangeable happiness.

### THIRTEENTH KHANDA

1. For that heart there are five gates belonging to the Devas (the senses). The eastern gate is the Prâna (up-breathing), that is the eye, that is Âditya (the sun). Let a man meditate on that as brightness (glory of countenance) and health. He who knows this, becomes bright and healthy.

2. The southern gate is the Vyâna (back-breathing), that is the ear, that is the moon. Let a man meditate on that as happiness and fame. He who knows this, becomes happy and famous.

3. The western gate is the Apâna (down-breathing), that is speech, that is Agni (fire). Let a man meditate on that as glory of countenance and health. He who knows this, becomes glorious and healthy.

4. The northern gate is the Samâna (on-breathing), that is mind, that is Parganya (rain). Let a man meditate on that as celebrity and beauty. He who knows this, becomes celebrated and beautiful.

5. The upper gate is the Udâna (out-breathing), that is air, that is ether. Let a man meditate on that as strength and greatness. He who knows this, becomes strong and great.

6. These are the five men of Brahman, the door-keepers of the Svarga (heaven) world. He who knows these five men of Brahman the door-keepers of the Svarga world, in his family a strong son is born. He who thus knows these five men of Brahman, as the door-keepers of the Svarga world, enters himself the Svarga world.

7. Now that light which shines above this heaven, higher than all, higher than everything, in the highest world, beyond which there are no other worlds, that is the same light which is within man. And of this we have this visible proof:

8. Namely, when we thus perceive by touch the warmth here in the body. And of it we have this audible proof: Namely, when we thus, after stopping our ears listen to what is like the rolling of a carriage or the bellowing of an ox, or the sound of a burning fire (within the ears). Let a man meditate on this as the (Brahman) which is seen and heard. He who knows this, becomes conspicuous and celebrated, yea, he becomes celebrated.

### THE FOURTEENTH KHANDA

1. All this is Brahman (n.) Let a man meditate on that (visible world) as beginning, ending, and breathing in it (the Brahman).

Now man is a creature of will. According to what his will is in this world, so will he be when he has departed this life. Let him therefore have this will and belief:

2. The intelligent, whose body is spirit, whose form is light, whose thoughts are true, whose nature is like ether (omnipresent and invisible), from whom all works, all desires, all sweet odours and

odours and tastes proceed; he who embraces all this, who never speaks, and is never surprised.

3. He is my self within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed. He also is my self within the heart, greater than the earth, greater than the sky, greater than heaven, greater than all these worlds.

4. He from whom all works, all desires, all sweet odours and tastes proceed; he who embraces all this, who never speaks, and is never surprised, he, my self within the heart, is that Brahman (n.). When I shall have departed from hence, I shall obtain him (that Self). He who has this faith has no doubt; thus said Sândilya, yea, thus he said.

### FIFTEENTH KHANDA

1. The chest which has the sky for its circumference and the earth for its bottom, does not decay, for the quarters are its sides, and heaven its lid above. That chest is a treasury, and all things are within it.

2. Its eastern quarter is called Guhû, its southern Sahamânâ, its western Râgñî, its northern Subhûtâ. The child of those quarters is Vâyu, the air, and he who knows that the air is indeed the child of the quarters, never weeps for his sons. "I know the wind to be the child of the quarters, may I never weep for my sons."

3. I turn to the imperishable chest with such and such and such." "I turn to the Prâna (life) with such and such and such." "I turn to Bhûh with such and such and such." "I turn to Bhuvah with such and such and such." "I turn to Svah with such and such and such."

4. "When I said, I turn to Prâna, then Prâna means all whatever exists here—to that I turn."

5. "When I said, I turn to Bhûh, what I said is, I turn to the earth, the sky, and heaven."

6. "When I said, I turn to Bhuvah, what I said is I turn to Agni (fire), Vâyu (air), Âditya (sun)."

7. "When I said, I turn to Svah, what I said is, I turn to the Rig-veda, Yagur-veda, and Sâma-veda. That is what I said, yea, that is what I said."

### SIXTEENTH KHANDA

1. Man is sacrifice. His (first) twenty-four years are the morning-libation, The Gâyatrî has twenty-four syllables, the morning-libation is offered with Gâyatrî hymns. The Vasus are connected with that part of the sacrifice. The Prânas (the five senses) are the Vasus, for they make all this to abide (vâsayanti).

2. If anything ails him in that (early) age, let him say: "Ye Prânas, ye Vasus, extend this my morning-libation unto the midday-

libation, that I, the sacrificer, may not perish in the midst of th Prâ*n*as or Vasus." Thus he recovers from his illness, and become whole.

3. The next forty-four years are the midday-libation. Th Trish*t*ubh has forty-four syllables, the midday-libation is offered wit Trish*t*ubh hymns. The Rudras are connected with that part of it The Prâ*n*as are the Rudras, for they make all this to cry (rodayanti)

4. If anything ails him in that (second) age, let him say: "Y Prâ*n*as, ye Rudras, extend this my midday-libation unto the thir libation, that I, the sacrificer, may not perish in the midst of th Prâ*n*as or Rudras." Thus he recovers from his illness, and become whole.

5. The next forty-eight years are the third libation. The *G*agat has forty-eight syllables, the third libation is offered with *G*agat hymns. The Âdityas are connected with that part of it. The prâ*n*as, are the Âdityas, for they take up all this (âdadate).

6. If anything ails him in that (third) age, let him say: "Y prâ*n*as, ye Âdityas, extend this my third libation unto the full age that I, the sacrificer, may not perish in the midst of the Prâ*n*as o Âdityas." Thus he recover from his illness, and becomes whole.

7. Mahidâsa Aitareya (son of Itarâ), who knew this, said (addressing a disease): "Why dost thou afflict me, as I shall not di by it?" He lived a hundred and sixteen years (i. e. 24+44+48) He, too, who knows this lives on to a hundred and sixteen years.

### SEVENTEENTH KHANDA

1. When a man (who is the sacrificer) hungers, thirsts, and abstains from pleasures, that is the Dikshâ (initiatory rite).

2. When a man eats, drinks, and enjoys pleasures, he does it with the Upasadas (the sacrificial days on which the sacrificer is allowed to partake of food).

3. When a man laughs, eats, and delights himself, he does it with the Stuta-*s*astras (hymns sung and recited at the sacrifices).

4. Penance, liberality, righteousness, kindness, truthfulness, these form his Daksh*i*nâs (gifts bestowed on priests, &c.).

5. Therefore when they say, "There will be a birth," and "there has been a birth" (words used at the Soma-sacrifice, and really meaning, "He will pour out the Soma-juice," and "he has poured out the Soma-juice"), that is his new birth. His death is the Avabh*r*itha ceremony (when the sacrificial vessels are carried away to be cleansed).

6. Ghora Âṅgirasa, after having communicated this (view of the sacrifice) to *K*rish*n*a, the son of Devâki—and he never thirsted again (after other knowledge)—said: "Let a man, when his end approaches take refuge with this Triad: 'Thou art the imperishable,' 'Thou ar

the unchangeable,' 'Thou art the edge of Prâ*na*.'" On this subject there are two *Rik* verses (Rig-veda VIII, 6, 30):—

7. "Then they see (within themselves) the ever-present light of the old seed (of the world, the Sat), the highest, which is lighted in the brilliant (Brahman)." Rig-veda I, 50, 10:—

"Perceiving above the darkness (of ignorance) the higher light (in the sun), as the higher light within the heart, the bright source (of light and life) among the gods, we have reached the highest light, yea, the highest light."

### EIGHTEENTH KHANDA

1. Let a man meditate on mind as Brahman (n.), this is said with reference to the body. Let a man meditate on the ether as Brahman (n.), this is said with reference to the Devas. Thus both the meditation which has reference to the body, and the meditation which has reference to the Devas, has been taught.

2. That Brahman (mind) has four feet (quarters). Speech is one foot, breath is one foot, the eye is one foot, the ear is one foot—so much with reference to the body. Then with reference to the gods, Agni (fire) is one foot, Vâyu (air) is one foot, Âditya (sun) is one foot, the quarters are one foot. Thus both the worship which has reference to the body, and the worship which has reference to the Devas, has been taught.

3. Speech is indeed the fourth foot of Brahman. That foot shines with Agni (fire) as its light, and warms. He who knows this, shines and warms through his celebrity, fame, and glory of countenance.

4. Breath is indeed the fourth foot of Brahman. That foot shines with Vâyu (air) as its light, and warms. He who knows this, shines and warms through his celebrity, fame, and glory of countenance.

5. The eye is indeed the fourth foot of Brahman. That foot shines with Âditya (sun) as its light, and warms. He who knows, this, shines and warms through his celebrity, fame, and glory of countenance.

6. The ear is indeed the fourth foot of Brahman. That foot shines with the quarters as its light, and warms. He who knows this, shines and warms through his celebrity, fame, and glory of countenance.

### NINETEENTH KHANDA

1. Âditya (the sun) is Brahman, this is the doctrine, and this is the fuller account of it:—

In the beginning this was non-existent. It became existent, it grew. It turned into an egg. The egg lay for the time of a year.

The egg broke open. The two halves were one of silver, the ot of gold.

2. The silver one became this earth, the golden one the sky, thick membrane (of the white) the mountains, the thin membra (of the yolk) the mist with the clouds, the small veins the rivers, fluid the sea.

3. And what was born from it that was Âditya, the sun. Wh he was born shouts of hurrah arose, and all beings arose, and things which they desired. Therefore whenever the sun rises a sets, shouts of hurrah arise, and all beings arise, and all things whi they desire.

4. If any one knowing this meditates on the sun as Brahman, plea ant shouts will approach him and will continue, yea, they will co tinue.

## FOURTH PRAPÂTHAKA

### FIRST KHANDA

1. THERE lived once upon a time Gânaśruti Pautrâyaṇa (the reat-grandson of Ganaśruta), who was a pious giver, bestowing nuch wealth upon the people, and always keeping open house. He uilt places of refuge everywhere, wishing that people should every-'here eat of his food.

2. Once in the night some Haṃsas (flamingoes) flew over his ouse, and one flamingo said to another: "Hey, Bhallâksha, (short-ighted friend). The light (glory) of Gânaśruti Pautrâyaṇa has pread like the sky. Do not go near, that it may not burn thee."

3. The other answered him: "How can you speak of him, being 'hat he is (a râganya, noble,) as if he were like Raikva with the ar?"

4. The first replied: "How is it with this Raikva with the car f whom thou speakest?"

The other answered: "As (in a game of dice) all the lower casts elong to him who has conquered with the Krita cast, so whatever ood deeds other people perform, belong to that Raikva. He who nows what he knows, he is thus spoken of by me."

5. Gânaśruti Pautrâyaṇa overheard this conversation, and as soon s he had risen in the morning, he said to his door-keeper (ksattṛi): Friend, dost thou speak of (me, as if I were) Raikva with the car?"

He replied: "How is it with this Raikva with the car?"

6. The king said: "As (in a game of dice), all the lower casts elong to him who has conquered with the Krita cast, so whatever ood deeds other people perform, belong to that Raikva. He who nows what he knows, he is thus spoken of by me."

7. The door-keeper went to look for Raikva, but returned saying, I found him not." Then the king said: "Alas! where a Brâhmaṇa nould be searched for (in the solitude of the forest), there go for 'm."

8. The door-keeper came to a man who was lying beneath a car nd scratching his sores. He addressed him, and said: "Sir, are you aikva with the car?"

He answered: "Here I am."

Then the door-keeper returned, and said: "I have found him."

SECOND KHANDA

1. Then Gânaśruti Pautrâyaṇa took six hundred cows, a necklac and a carriage with mules, went to Raikva and said:

2. "Raikva, here are six hundred cows, a necklace, and a carria with mules; teach me the deity which you worship."

3. The other replied: "Fie, necklace and carriage be thine, Sûdra, together with the cows."

4. He said to him: "Raikva, there are a thousand cows, a nec lace, a carriage with mules, this wife, and this village in which th dwellest. Sir, teach me!"

Then Gânaśruti Pautrâyaṇa took again a thousand cows, a necklac a carriage with mules, and his own daughter, and went to him.

5. He, opening her mouth, said: "You have brought these (co and other presents), O Sûdra, but only by that mouth did you mal me speak."

These are the Raikva-parṇa villages in the country of t Mahâvṛishas (mahâpuṇyas) where Raikva dwelt under him. And said to him:

THIRD KHANDA

1. "Âïr (vâyu) is indeed the end of all. For when fire goes o it goes into air. When the sun goes down, it goes into air. When t moon goes down, it goes into air.

2. "When water dries up, it goes into air. Air indeed consum them all. So much with reference to the Devas.

3. "Now with reference to the body. Breath (prâṇa) is inde the end of all. When a man sleeps, speech goes into breath, so sight, hearing, and mind. Breath indeed consumes them all.

4. "These are the two ends, air among the Devas, breath among t senses (prânâh)."

5. Once while Saunaka Kâpeya and Abhipratârin Kâkshase were being waited on at their meal, a religious student begged them. They gave him nothing.

6. He said: "One god—who is he?—swallowed the four gre ones, he, the guardian of the world. O Kâpeya, mortals see him n O Abhipratârin, though he dwells in many places. He to whom t food belongs, to him it has not been given."

7. Saunaka Kâpeya, pondering on that speech, went to the stude and said: "He is the self of the Devas, the creator of all being with golden tusks, the eater, not without intelligence. His greatness said to be great indeed, because, without being eaten, he eats ev what is not food. Thus do we, O Brahmakârin, meditate on that B ing." Then he said: "Give him food."

8. They gave him food. Now these five (the eater Vâyu (air

and his food, Agni (fire), Âditya (sun), Kandramas (moon), Ap (water) and the other five (the eater Prâna (breath), and his food, speech, sight, hearing, mind) make ten, and that is the Krita (the highest) cast (representing the ten, the eaters and the food). Therefore in all quarters those ten are food (and) Krita (the highest cast). These are again the Virâg (of ten syllables) which eats the food. Through this all this becomes seen. He who knows this sees all this and becomes an eater of food, yea, he becomes an eater of food.

FOURTH KHANDA

1. Satyakâma, the son of Ghâbâla, addressed his mother and said: "I wish to become a Brahmakârin (religious student), mother. Of what family am I?"

2. She said to him: "I do not know, my child, of what family thou art. In my youth when I had to move about much as a servant (waiting on the guests in my father's house), I conceived thee. I do not know of what family thou art. I am Gabâlâ by name, thou art Satyakama (Philalethes). Say that thou art Satyakama Gabâlâ."

3. He going to Gautama Hâridrumata said to him, "I wish to become a Brahmakârin with you, Sir. May I come to you, Sir?"

4. He said to him: "Of what family are you, my friend?" He replied: "I do not know, Sir, of what family I am. I asked my mother, and she answered: 'In my youth when I had to move about much as a servant, I conceived thee. I do not know of what family thou art. I am Gabâlâ by name, thou art Satyakama,' I am therefore Satyakama Gabâlâ, Sir."

5. He said to him: "No one but a true Brâhana would thus speak out. Go and fetch fuel, friend, I shall initiate you. You have not swerved from the truth."

Having initiated him, he chose four hundred lean and weak cows, and said: "Tend these, friend." He drove them out and said to himself, "I shall not return unless I bring back a thousand." He dwelt a number of years (in the forest), and when the cows had become a thousand,

FIFTH KHANDA

1. The bull of the herd (meant for Vâyu) said to him: "Satyakâma!" He replied: "Sir!" The bull said: "We have become a thousand, lead us to the house of the teacher;

2. "And I will declare to you one foot of Brahman."

"Declare it, Sir," he replied.

He said to him: "The eastern region is one quarter, the western region is one quarter, the southern region is one quarter, the northern region is one quarter. This is a foot of Brahman, consisting of the four quarters, and called Prakâsavat (endowed with splendour).

3. "He who knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Prakâśavat, becomes endowed with splendour in this world. He conquers the resplendent worlds, whoever knows this and meditates on the foot of Brahman, consisting of the four quarters, by the name of Prakâśavat.

SIXTH KHANDA

1. "Agni will declare to you another foot of Brahman."

(After these words of the bull), Satya kâma, on the morrow, drove the cows (towards the house of the teacher). And when they came towards the evening, he lighted a fire, penned the cows, laid wood on the fire, and sat down behind the fire, looking to the east.

2. Then Agni (the fire) said to him: "Satyakâma!" He replied: "Sir."

3. Agni said: "Friend, I will declare unto you one foot of Brahman."

"Declare it, Sir," he replied.

He said to him: "The earth is one quarter, the sky is one quarter, the heaven is one quarter, the ocean is one quarter. This is a foot of Brahman, consisting of four quarters, and called Anantavat (endless).

4. "He who knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Anantavat, becomes endless in this world. He conquers the endless worlds, whoever knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Anantavat.

SEVENTH KHANDA

1. "A Haṁsa (flamingo, meant for the sun) will declare to you another foot of Brahman."

(After these words of Agni), Satyakâma, on the morrow, drove the cows onward. And when they came towards the evening, he lighted a fire, penned the cows, laid wood on the fire, and sat down behind the fire, looking toward the east.

2. Then a Haṁsa flew near and said to him: "Satyakâma." He replied, "Sir."

3. The Haṁsa said: "Friend, I will declare unto you one foot of Brahman."

"Declare it, Sir," he replied.

He said to him: "Fire is one quarter, the sun is one quarter, the moon is one quarter, lightning is one quarter. This is a foot of Brahman, consisting of four quarters, and called Gyotishmat (full of light).

4. "He who knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Gyotishmat, becomes full

of light in this world. He conquers the worlds which are full of light, whoever knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Gyotishmat.

EIGHTH KHANDA

1. "A diver-bird (Madgu, meant for Prâna) will declare to you another foot of Brahman."

(After these words of the Hamsa), Satyakâma, on the morrow, drove the cows onward. And when they came towards the evening, he lighted a fire, penned the cows, laid wood on the fire, and sat down behind the fire, looking toward the east.

2. Then a diver flew near and said to him: "Satayakâma." He replied: "Sir."

3. The diver said: "Friend, I will declare unto you one foot of Brahman."

"Declare it, Sir," he replied.

He said to him: "Breath is one quarter, the eye is one quarter, the ear is one quarter, the mind is one quarter. This is a foot of Brahman, consisting of four quarters, and called Âyatanavat (having a home).

"He who knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Âyatanavat, becomes possessed of a home in this world. He conquers the worlds which offer a home, whoever knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Âyatanavat."

NINTH KHANDA

1. Thus he reaches the house of his teacher. The teacher said to him: "Satyakâma." He replied: "Sir."

2. The teacher said: "Friend, you shine like one who knows Brahman. Who then has taught you?" He replied: "Not men. But you only, Sir, I wish, should teach me;

3. "For I have heard from men like you, Sir, that only knowledge which is learnt from a teacher (Âkârya), leads to real good." Then he taught him the same knowledge. Nothing was left out, yea, nothing was left out.

TENTH KHANDA

1. Upakosala Kâmalâvana dwelt as a Brahmakârin (religious student) in the house of Satavakâma Gâbâla. He tended his fires for twelve years. But the teacher, though he allowed other pupils (after they had learnt the sacred books) to depart to their own homes, did not allow Upakosala to depart.

2. Then his wife said to him: "This student, who is quite exhausted (with austerities), has carefully tended your fires. Let not the fires themselves blame you, but teach him." The teacher, however, went away on a journey without having taught him.

3. The student from sorrow was not able to eat. Then the wife

of the teacher said to him: "Student, eat! Why do you not eat?" He said: "There are many desires in this man here, which lose themselves in different directions. I am full of sorrows, and shall take no food."

4. Thereupon the fires said among themselves: "This student, who is quite exhausted, has carefully tended us. Well, let us teach him." They said to him:

5. "Breath is Brahman, Ka (pleasure) is Brahman, Kha (ether) is Brahman."

He said: "I understand that breath is Brahman, but I do not understand Ka or Kha."

They said: "What is Ka is Kha, what is Kha is Ka." They therefore taught him Brahman as breath, and as the ether (in the heart).

### ELEVENTH KHANDA

1. After that the Gârhapatya fire taught him: "Earth, fire, food, and the sun (these are my forms, or forms of Brahman). The person that is seen in the sun, I am he, I am he indeed.

2. "He who knowing this meditates on him, destroys sin, obtains the world (of Agni Anvâharra), reaches his full age, and lives long; his descendants do not perish. We guard him in this world and in the other, whosoever knowing this meditates on him."

### TWELFTH KHANDA

1. Then the Anvâhârya fire taught him: "Water, the quarters, the stars, the moon (these are my forms). The person that is seen in the moon, I am he, I am he indeed.

2. "He who knowing this meditates on him, destroys sin, obtains the world (of Agni Anvâhâya), reaches his full age, and lives long; his descendants do not perish. We guard him in this world and in the other, whosoever knowing this meditates on him."

### THIRTEENTH KHANDA

1. Then the Âhavanîya fire taught him: "Breath, ether, heaven, and lightning (these are my forms). The person that is seen in the lightning, I am he, I am he indeed.

2. "He who knowing this meditates on him, destroys sin, obtains the world (of Agni Âhavanîya), reaches his full age, and lives long; his descendants do not perish. We guard him in this world and in the other, whosoever knowing this meditates on him."

### FOURTEENTH KHANDA

1. Then they all said: "Upakosala, this is our knowledge, our friend, and the knowledge of the Self, but the teacher will tell you the way (to another life)."

2. In time his teacher came back, and said to him: "Upakosala." He answered: "Sir." The teacher said: "Friend, your face shines like that of one who knows Brahman. Who has taught you?"

"Who should teach me, Sir?" he said. He denies, as it were. And he said (pointing) to the fires: "Are these fires other than fires?"

The teacher said: "What, my friend, have these fires told you?"

3. He answered: "This" (repeating some of what they had told him).

The teacher said: "My friend, they have taught you about the worlds, but I shall tell you this; and as water does not cling to a lotus leaf, so no evil deed clings to one who knows it." He said: "Sir, tell it me."

### FIFTEENTH KHANDA

1. He said: "the person that is seen in the eye that is the Self This is the immortal, the fearless, this is Brahman. Even though they drop melted butter or water on him, it runs away on both sides.

2. "They call him Samyadvâma, for all blessings (vâma) go towards him (samyanti). All blessings go towards him who knows this.

3. "He is also Vâmanî, for he leads (nayati) all blessings (vâma). He leads all blessings who knows this.

4. "He is also Bhâmanî, for he shines (bhâti) in all worlds. He who knows this, shines in all worlds.

5. "Now (if one who knows this, dies), whether people perform obsequies for him or no, he goes to light (arkis), from light to day, from day to the light half of the moon, from the light half of the moon to the six months during which the sun goes to the north, from the months to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is a person not human,

6. "He leads them to Brahman. This is the path of Devas, the path that leads to Brahman. Those who proceed on that path, do not return to the life of man, yea, they do not return."

### SIXTEENTH KHANDA

1. Verily, he who purifies (Vâyu) is the sacrifice, for he (the air) moving along, purifies everything. Because moving along he purifies everything, therefore he is the sacrifice. Of that sacrifice there are two ways, by mind and by speech.

2. The Brahman priest performs one of them in his mind, the Hotri, Adhvaryu, and Udgâtri priests perform the other by words. When the Brahman priest, after the Prâtaranuvâka ceremony has begun, but before the recitation of the Paridhâniyâ hymn, has (to break his silence and) to speak,

3. He performs perfectly the one way only (that by words), but the other is injured. As a man walking on one foot, or a carriage

going on one wheel, is injured, his sacrifice is injured, and with the injured sacrfice the sacrificer is injured; yes, having sacrificed, he becomes worse.

4. But when after Prâtaranuvâka ceremony has begun, and before the recitation of the Paridhâniyâ hymn, the Brahman priest has not (to break his silence and) to speak, they perform both ways perfectly, and neither of them is injured.

5. As a man walking on two legs and a carriage going on two wheels gets on, so his sacrifice gets on, and with the successful sacrifice the sacrificer gets on; yes, having sacrificed, he becomes better.

SEVENTEENTH KHANDA

1. Pragâpati brooded over the worlds, and from them thus brooded on he squeezed out the essences, Agni (fire) from the earth, Vâyu (air) from the sky, Âditya (the sun) from heaven.

2. He brooded over these three deities, and from them thus brooded on he squeezed out the essences, the *Rik* verses from Agni, the Yagus verses from Vâyu, the Sâman verses from Âditya.

3. He brooded over the threefold knowledge (the three Vedas), and from it thus brooded on he squeezed out the essences, the sacred interjection Bhûs from the *Rik* verses, the sacred interjection Bhuvas from the Yagus verses, the sacred interjection Svar from the Sâman verses.

4. If the sacrifice is injured from the *Rig*-veda side, let him offer a libation in the Gârhapatya fire, saying Bhûh, Svâha! Thus does he bind together and heal, by means of the essence and the power of the *Rik* verses themselves, whatever break the *Rik* sacrifice may have suffered.

5. If the sacrifice is injured from the Yagur-veda side, let him offer a libation in the Dakshina fire, saying, Bhuvah, Svâhâ! Thus does he bind together and heal, by means of the essence and the power of the Yagus verses themselves, whatever break the Yagus sacrifice may have suffered.

6. If the sacrifice is injured by the Sâma-veda side, let him offer a libation in the Âhavaniya fire, saying, Svah, Svâhâ! Thus does he bind together and heal, by means of the essence and the power of the Sâman verses themselves, whatever break the Sâman sacrifice may have suffered.

7. As one binds (softens) gold by means of lavana (borax), and silver by means of gold, and tin by means of silver, and lead by means of tin, and iron (loha) by means of lead, and wood by means of iron, or also by means of leather.

8. Thus does one bind together and heal any break in the sacrifice by means of (the Vyâhritis or sacrificial interjections which are) the essence and strength of the three worlds, of the deities, and of

the threefold knowledge. That sacrifice is healed in which there is a Brahman priest who knows this.

9. That sacrifice is inclined towards the north (in the right way) in which there is a Brahman priest who knows this. And with regard to such a Brahman priest there is the following Gâthâ: "Whereever it falls back, thither the man goes,"—viz, the Brahman only, as one of the *Ritvig* priests. "He saves the Kurus as a mare" (viz. a Brahman priest who knows this, saves the sacrifice, the sacrificer, and all the other priests). Therefore let a man make him who knows this his Brahman priest, not one who does not know it, who does not know it.

## FIFTH PRAPÂTHAKA

### FIRST KHANDA

1. He who knows the oldest and the best becomes himself the oldest and the best. Breath indeed is the oldest and the best.

2. He who knows the richest, becomes himself the richest. Speech indeed is the richest.

3. He who knows the firm rest, becomes himself firm in this world and in the next. The eye indeed is the firm rest.

4. He who knows success, his wishes succeed, both his divine and human wishes. The ear indeed is success.

5. He who knows the home, becomes a home of his people. The mind indeed is the home.

6. The five senses quarrelled together, who was the best, saying, I am better, I am better.

7. They went to their father Pragâpati and said: "Sir, who is the best of us?" He replied: "He by whose departure the body seems worse than worst, he is the best of you."

8. The tongue (speech) departed, and having been absent for a year, it came round and said: "How have you been able to live without me?" They replied: "Like mute people, not speaking, but breathing with the breath, seeing with the eye, hearing with the ear, thinking with the mind. Thus we lived." Then speech went back.

9. The eye (sight) departed, and having been absent for a year, it came round and said: "How have you been able to live without me?" They replied: "Like blind people, not seeing, but breathing with the breath, speaking with the tongue, hearing with the ear, thinking with the mind. Thus we lived." Then the eye went back.

10. The ear (hearing) departed, and having been absent for a year, it came round and said: "How have you been able to live without me?" They replied: "Like deaf people, not hearing, but breathing with the breath, speaking with the tongue, thinking with the mind. Thus we lived." Then the ear went back.

11. The mind departed, and having been absent for a year, it came round and said: "How have you been able to live without me?" They replied: "Like children whose mind is not yet formed, but breathing with the breath, speaking with the tongue, seeing with the eye, hearing with the ear. Thus we lived." Then the mind went back.

12. The breath, when on the point of departing, tore up the other senses, as a horse, going to start, might tear up the pegs to which he is tethered. They came to him and said: "Sir, be thou (our lord); thou art the best among us. Do not depart from us!"

13. Then the tongue said to him: "If I am the richest, thou art the richest." The eye said to him: "If I am the firm rest, thou art the firm rest."

14. The ear said to him: "If I am success, thou art success." The mind said to him: "If I am the home, thou art the home."

15. And people do not call them, the tongue, the eyes, the ears, the minds, but the breaths (prâ*n*a, the senses). For breath are all these.

SECOND KHANDA

1. Breath said: "What shall be my food?" They answered: "Whatever there is, even unto dogs and birds." Therefore this is food for Ana (the breather). His name is clearly Ana. To him who knows this there is nothing that is not (proper) food.

2. He said: "What shall be my dress?" They answered: "Water." Therefore wise people, when they are going to eat food, surround their food before and after with water. He (prâ*n*a) thus gains a dress, and is no longer naked.

3. Satyakâma *G*âbâla, after he had communicated this to Go*s*ruti Vaiyâgrapadya, said to him: "If you were to tell this to a dry stick, branches would grow, and leaves spring from it.

4. If a man wishes to reach greatness, let him perform the Dikshâ (preparatory rite) on the day of the new moon, and then, on the night of the full moon, let him stir a mash of all kinds of herbs with curds and honey, and let him pour ghee on the fire (âvasathya laukika), saying, "Svâhâ to the oldest and the best." After that let him throw all that remains (of the ghee) into the mash.

5. In the same manner let him pour ghee on the fire, saying, "Svâhâ to the richest." After that let him throw all that remains together into the mash.

In the same manner let him pour ghee on the fire, saying, "Svâhâ to the firm rest." After that let him throw all that remains together into the mash.

In the same manner let him pour ghee on the fire, saying, "Svâhâ to success." After that let him throw all that remains together into the mash.

6. Then going forward and placing the mash in the hands, he recites: "Thou (Pra*n*a) art Ama by name, for all this together exists in thee. He is the oldest and best, the king, the sovereign. May he make me the oldest, the best, the king, the sovereign. May I be all this."

7. Then he eats with the following *Rik* verse at every foot: "We choose that food"—here he swallows—"Of the divine Savitri (prâna)"—here he swallows—"The best and all-supporting food"—here he swallows—"We meditate on the speed of Bhaga (Savitri, prana)"—here he drinks all.

8. Having cleansed the vessel, whether it be a kamsa or a kamasa, he sits down behind the fire on a skin or on the bare ground, without speaking or making any other effort. If in his dream he sees a woman, let him know this to be a sign that his sacrifice has succeeded.

9. On this there is a Sloka: "If during sacrifices which are to fulfil certain wishes he sees in his dreams a woman, let him know success from this vision in a dream, yea, from this vision in a dream."

THIRD KHANDA

1. Svetaketu Âruneya went to an assembly of the Pañkâlas. Pravâhana Gaivali said to him: "Boy, has your father instructed you?" "Yes, Sir," he replied.

2. "Do you know to what place men go from here?" "No, Sir," he replied.

"Do you know how they return again?" "No, sir," he replied.

"Do you know where the path of Devas and the path of the fathers diverge?" "No, Sir," he replied.

3. "Do you know why that world never becomes full?" "No, Sir," he replied.

"Do you know why in the fifth libation water is called Man?" "No, Sir," he replied.

4. "Then why did you say (you had been) instructed? How could anybody who did not know these things say that he had been instructed?" Then the boy went back sorrowful to the place of his father, and said: "Though you had not instructed me, Sir, you said you had instructed me.

5. "That fellow of a Râganya asked me five questions, and I could not answer one of them." The father said: "As you have told me these questions of his, I do not know any one of them. If I knew these questions, how should I not have told you?"

6. Then Gautama went to the king's place, and when he had come to him, the king offered him proper respect. In the morning the king went out on his way to the assembly. The king said to him: "Sir, Gautama, ask a boon of such things as men possess." He replied: "Such things as men possess may remain with you. Tell me the speech which you addressed to the boy."

7. The king was perplexed, and commanded him, saying: "Stay with me some time." Then he said: "As (to what) you have said to me, Gautama, this knowledge did not go to any Brâhmana before

you, and therefore this teaching belonged in all the worlds to the Kshatra class alone. Then he began:

FOURTH KHANDA

1. "The altar (on which the sacrifice is supposed to be offered) is that world (heaven), O Gautama, its fuel is the sun itself, the smoke his rays, the light the day, the coals the moon, the sparks the stars.

2. "On that altar the Devas (or prânas, represented by Agni, &c.) offer the śraddhâ libation (consisting of water). From that oblation rises Soma, the king (the moon).

FIFTH KHANDA

1. "The altar is Parganya (the god of rain), O Gautama; its fuel is the air itself, the smoke the cloud, the light the lightning, the coals the thunderbolt, the sparks the thunderings.

2. "On that altar the Devas offer Soma, the king (the moon). From that oblation rises rain.

SIXTH KHANDA

1. "The altar is the earth, O Gautama; its fuel is the year itself, the smoke the ether, the light the night, the coals the quarters, the sparks the intermediate quarters.

2. "On that altar the Devas (prânas) offer rain. From that oblation rises food (corn, &c.).

SEVENTH KHANDA

1. "The altar is man, O Gautama; its fuel speech itself, the smoke the breath, the light the tongue, the coals the eye, the sparks the ear.

2. "On that altar the Devas (prânas) offer food. From that oblation rises seed.

EIGHTH KHANDA

1. "The altar is woman, O Gautama.

2. "On that altar the Devas (prânas) offer seed. From that oblation rises the germ.

NINTH KHANDA

1. "For this reason is water in the fifth oblation called Man. This germ, covered in the womb, having dwelt there ten months, or more or less, is born.

2. "When born, he lives whatever the length of his life may be. When he has departed, his friends carry him, as appointed, to the fire (of the funeral pile) from whence he came, from whence he sprang.

TENTH KHANDA

1. "Those who know this (even though they still be *gri*hasthas, householders) and those who in the forest follow faith and austerities (the vâna-prasthas, and of the parivrâ*g*akas those who do not yet know the Highest Brahman) go to light (ar*k*is), from light to day, from day to the light half of the moon, from the light half of the moon to the six months when the sun goes to the north, from the six months when the sun goes to the north to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is a person not human,—

2. "He leads them to Brahman (the conditioned Brahman). This is the path of the Devas.

3. "But they who living in a village practise (a life of) sacrifices, works of public utility, and alms, they go to the smoke, from smoke to night, from night to the dark half of the moon, from the dark half of the moon to the six months when the sun goes to the south. But they do not reach the year.

4. "From the months they go to the world of the fathers, from the world of the fathers to the ether, from the ether to the moon. That is Soma, the king. Here they are loved (eaten) by the Devas, yes, the Devas love (eat) them.

5. "Having dwelt there, till their (good) works are consumed, they return again that way as they came, to the ether, from the ether to the air. Then the sacrificer, having become air, becomes smoke, having become smoke, he becomes mist,

6. "Having become mist, he becomes a cloud, having become a cloud, he rains down. Then he is born as rice and corn, herbs and trees, sesamum and beans. From thence the escape is beset with most difficulties. For whoever the persons may be that eat the food, and beget offspring, he henceforth becomes like unto them.

7. "Those whose conduct has been good, will quickly attain some good birth, the birth of a Brâhma*n*a, or a Kshatriya, or a Vai*s*ya. But those whose conduct has been evil, will quickly attain an evil birth, the birth of a dog, or a hog, or a *Kan*dâla.

8. "On neither of these two ways those small creatures (flies, worms, &c.) are continually returning of whom it may be said, Live and die. Theirs is a third place.

"Therefore that world never becomes full (cf. V, 3, 2).

"Hence let a man take care to himself! And thus it is said in the following *S*loka:—

9. "A man who steals gold, who drinks spirits, who dishonors his Guru's bed, who kills a Brahman, these four fall, and as a fifth he who associates with them.

10. "But he who thus knows the five fires is not defiled by sin even though he associates with them. He who knows this, is pure,

clean, and obtains the world of the blessed, yea, he obtains the world of the blessed."

ELEVENTH KHANDA

1. Prâ*k*ina*s*âla Aupamanyava, Satyaya*g*ña Paulushi, Indradyumna Bhâllaveya, *G*ana *S*ârkarâkshya, and Bu*d*ila Â*s*vatara*s*vi, these five great house-holders and great theologians came once together and held a discussion as to What is our Self, and what is Brahman.

2. They reflected and said: "Sirs, there is that Uddâ aka Âru*n*i, who knows at present that Self, called Vai*s*vânara. Well, let us go to him." They went to him.

3. But he reflected: "Those great householders and great theologians will examine me, and I shall not be able to tell them all; therefore I shall recommend another teacher to them."

4. He said to them: "Sirs, A*s*vapati Kaikeya knows at present that Self, called Vai*s*vânara. Well, let us go to him." They went to him.

5. When they arrived (the king) ordered proper presents to be made separately to each of them. And rising the next morning he said: "In my kingdom there is no thief, no miser, no drunkard, no man without an altar in his house, no ignorant person, no adulterer, much less an adulteress. I am going to perform a sacrifice, Sirs, and as much wealth as I give to each *Ritvig* priest, I shall give to you, Sirs. Please to stay here."

6. They replied: "Every man ought to say for what purpose he comes. You know at present that Vai*s*vânara Self, tell us that."

7. He said: "To-morrow I shall give you an answer." Therefore on the next morning they approached him, carrying fuel in their hands (like students), and he, without first demanding any preparatory rites, said to them:

TWELFTH KHANDA

1. "Aupamanyava, whom do you meditate on as the Self?" He replied: "Heaven only, venerable king." He said: "The Self which you meditate on is the Vai*s*vânara Self, called Sute*g*as (having good light). Therefore every kind of Soma libation is seen in your house.

2. "You eat food, and see your desire (a son, &c.), and whoever thus meditates on that Vai*s*vânara Self, eats food, sees his desire, and has Vedic glory (arising from study and sacrifice) in his house. That, however, is but the head of the Self, and thus your head would have fallen (in a discussion), if you had not come to me."

THIRTEENTH KHANDA

1. Then he said to Satyaya*g*ña Paulushi: "O Prâ*k*inayogya, whom do you meditate on as the Self?" He replied: "The sun only, venerable king." He said: "The Self which you meditate on is the

Vaiśvânara Self, called Visvarûpa (multiform). Therefore much and manifold wealth is seen in your house.

2. "There is a car with mules, full of slaves and jewels. You eat food and see your desire, and whoever thus meditates on that Vaiśvânara Self, eats food and sees his desire, and his Vedic glory in his house.

"That, however, is but the eye of the Self, and you would have become blind, if you had not come to me.

### FOURTEENTH KHANDA

1. Then he said to Indradyumna Bhâllaveya: "O Vaiyâghrapadya, whom do you meditate on as the Self?" He replied: "Air only, venerable king." He said: "The Self which you meditate on is the Vaiśvânara Self, called Prithagvartman (having various courses). Therefore offerings come to you in various ways, and rows of cars follow you in various ways.

2. "You eat food and see your desire, and whoever thus meditates on that Vaiśvânara Self, eats food and sees his desire, and has Vedic glory in his house.

"That, however, is but the breath of the Self, and your breath would have left you, if you had not come to me."

### FIFTEENTH KHANDA

1. Then he said to Gana Sârkarâkshya: "Whom do you meditate on as the Self?" He replied: "Ether only, venerable king." He said: "The Self which you meditate on is the Vaiśvânara Self, called Bahula (full). Therefore you are full of offspring and wealth.

2. "You eat food and see your desire, and whoever thus meditates on that Vaiśvânara Self, eats food and sees his desire, and has Vedic glory in his house.

"That, however, is but the trunk of the Self, and your trunk would have perished, if you had not come to me."

### SIXTEENTH KHANDA

1. Then he said to Budila Âśvatarâśvi, "O Vaiyâghrapadya, whom do you meditate on as the Self?" He replied: "Water only, venerable king." He said: "The Self which you meditate on is the Vaiśvânara Self, called Rayi (wealth). Therefore are you wealthy and flourishing.

2. "You eat food and see your desire, and whoever thus meditates on that Vaiśvânara Self, eats food and sees his desire, and has Vedic glory in his house.

"That, however, is but the bladder of the Self, and your bladder would have burst, if you had not come to me."

SEVENTEENTH KHANDA

1. Then he said to Auddâlaka Âruni: "O Gautama, whom do you meditate on as the Self?" He replied: "The earth only, venerable king." He said: "The Self which you meditate on is the Vaisvânara Self, called Pratishthâ (firm rest). Therefore you stand firm with offspring and cattle.

2. "You eat food and see your desire, and whoever thus meditates on that Vaisvânara Self, eats food and sees his desire, and has Vedic glory in his house.

"That, however, are but the feet of the Self, and your feet would have given way, if you had not come to me."

EIGHTEENTH KHANDA

1. Then he said to them all: "You eat your food, knowing that Vaisvânara Self as if it were many. But he who worships the Vaisvânara Self as a span long, and as identical with himself, he eats food in all worlds, in all beings, in all Selfs.

2. "Of that Vaisvânara Self the head is Sutegas (having good light), the eye Visvarûpa (multiform), the breath Prithagvartman (having various courses), the trunk Bahula (full), the bladder Rayi (wealth), the feet the earth, the chest the altar, the hairs the grass on the altar, the heart the Gârhapatya fire, the mind the Anvâhârya fire, the mouth the Âhavanîya fire.

NINETEENTH KHANDA

1. "Therefore the first food which a man may take, is in the place of Homa. And he who offers that first oblation, should offer it to Prâna (up-breathing), saying Svâhâ. Then Prâna (up-breathing) is satisfied,

2. "If Prâna is satisfied, the eye is satisfied, if the eye is satisfied, the sun is satisfied, if the sun is satisfied, heaven is satisfied, if heaven is satisfied, whatever is under heaven and under the sun is satisfied. And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.

TWENTIETH KHANDA

1. "And he who offers the second oblation, should offer it to Vyâna (back-breathing), saying Svâhâ. Then Vyâna is satisfied,

2. "If Vyâna is satisfied, the ear is satisfied, if the ear is satisfied, the moon is satisfied, if the moon is satisfied, the quarters are satisfied, if the quarters are satisfied, whatever is under the quarters and under the moon is satisfied. And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.

### TWENTY-FIRST KHANDA

1. "And he who offers the third oblation, should offer it to Apâna (down-breathing), saying Svâhâ. Then Apâna is satisfied. If Apâna is satisfied, the tongue is satisfied, if the tongue is satisfied, Agni (fire) is satisfied, if Agni is satisfied, the earth is satisfied, if the earth is satisfied, whatever is under the earth and under fire is satisfied.

2. "And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.

### TWENTY-SECOND KHANDA

1. "And he who offers the fourth oblation, should offer it to Samâna (on-breathing), saying Svâhâ. Then Samâna is satisfied,

2. "If Samâna is satisfied, the mind is satisfied, if the mind is satisfied, Parganya (god of rain) is satisfied, if Parganya is satisfied, lightning is satisfied, if lightning is satisfied, whatever is under Parganya and under lightning is satisfied. And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.

### TWENTY-THIRD KHANDA

1. "And he who offers the fifth oblation, should offer it to Udâna (out-breathing), saying Svâhâ. Then Udâna is satisfied,

2. "If Udâna is satisfied, Vâyu (air) is satisfied, if Vâyu is satisfied ether is satisfied, if ether is satisfied, whatever is under Vâyu and under the moon is satisfied. And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.

### TWENTY-FOURTH KHANDA

1. "If, without knowing this, one offers an Agnihotra, it would be as if a man were to remove the live coals and pour his libation on dead ashes.

2. "But he who offers this Agnihotra with a full knowledge of its true purport, he offers it (i.e. he eats food) in all worlds, in all beings, in all Selfs.

3. "As the soft fibres of the Ishîkâ reed, when thrown into the fire, are burnt, thus all his sins are burnt whoever offers this Agnihotra with a full knowledge of its true purport.

4. "Even if he gives what is left of his food to a *Kandâla*, it would be offered in his (the *Kandâla*'s) Vaisvânara Self. And so it is said in this *Sloka*:—

"As hungry children here on earth sit (expectantly) round their mother, so do all beings sit round the Agnihotra, yea, round the Agnihotra."

## SIXTH PRAPÂTHAKA

### FIRST KHANDA

1. Hari*h*, Om. There lived once *S*vetaketu Âru*n*eya( the grandson of Aru*n*a.) To him his father (Uddâlaka, the son of Aru*n*a) said: "*S*vetaketu, go to school; for there is none belonging to our race, darling, who, not having studied (the Veda), is, as it were, a Brâhma*n*a by birth only."

4. Having begun his apprenticeship (with a teacher) when he was twelve years of age, *S*vetaketu returned to his father, when he was twenty-four, having then studied all the Vedas,—conceited, considering himself well-read, and stern.

3. His father said to him: "*S*vetaketu, as you are so conceited, considering yourself so well-read, and so stern, my dear, have you ever asked for that instruction by which we hear what cannot be heard, by which we perceive what cannot be perceived, by which we know what cannot be known?"

4. "What is that instruction, Sir?" he asked.

The father replied: "My dear, as by one clod of clay all that is made of clay is known, the difference being only a name, arising from speech, but the truth being that all is clay;

5. "And as, my dear, by one nugget of gold all that is made of gold is known, the difference being only a name, arising from speech, but the truth being that all is gold?

6. "And as, my dear, by one pair of nail-scissors all that is made of iron (karsh*n*âyasam) is known, the difference being only a name, arising from speech, but the truth being that all is iron,—thus, my dear, is that instruction."

7. The son said: "Surely those venerable men (my teachers) do not know that. For if they had known it, why should they not have told it me? Do you, Sir, therefore tell me that." "Be it so," said the father.

### SECOND KHANDA

1. "In the beginning," my dear, "there was that only which is (τὸ ὄν), one only, without a second. Others say, in the beginning there was that only which is not (τὸ μὴ ὄν), one only, without a second; and from that which is not, that which is was born.

2. "But how could it be thus, my dear?" the father continued.

"How could that which is, be born of that which is not? No, my dear, only that which is, was in the beginning, one only, without a second.

3. "It thought, may I be many, may I grow forth. It sent forth fire.

"That fire thought, may I be many, may I grow forth. It sent forth water.

"And therefore whenever anybody anywhere is hot and perspires, water is produced on him from fire alone.

4. "Water thought, may I be many, may I grow forth. It sent forth earth (food).

"Therefore whenever it rains anywhere, most food is then produced. From water alone is eatable food produced.

### THIRD KHANDA

1. "Of all living things there are indeed three origins only, that which springs from an egg (oviparous), that which springs from a living being (viviparous), and that which springs from a germ.

2. "That Being (i.e. that which had produced fire, water, and earth) thought, let me now enter those three beings (fire, water earth) with this living Self (*g*iva âtmâ), and let me then reveal (develop) names and forms.

3. "Then that Being having said, Let me make each of these three tripartite (so that fire, water, and earth should each have itself for its principal ingredient, besides an admixture of the other two), entered into those three beings (devata) with this living self only, and revealed names and forms.

4. "He made each of these tripartite; and how these three beings become each of them tripartite, that learn from me now, my friend!

### FOURTH KHANDA

1. "The red colour of burning fire (agni) is the colour of fire, the white colour of fire is the colour of water, the black colour of fire the colour of earth. Thus vanishes what we call fire, as a mere variety, being a name, arising from speech. What is true (satya) are the three colours (or forms).

2. "The red colour of the sun (âditya) is the colour of fire, the white of water, the black of earth. Thus vanishes what we call the sun, as a mere variety, being a name, arising from speech. What is true are the three colours.

3. "The red colour of the moon is the colour of fire, the white of water, the black of earth. Thus vanishes what we call the moon, as a mere variety, being a name, arising from speech. What is true are the three colours.

4. "The red colour of the lightning is the colour of fire, the white

of water, the black of earth. Thus vanishes what we call the lightning, as a mere variety, being a name, arising from speech. What is true are the three colours.

5. "Great householders and great theologians of olden times who knew this, have declared the same, saying, "No one can henceforth mention to us anything which we have not heard, perceived, or known." Out of these (three colours or forms) they knew all.

6. "Whatever they thought looked red, they knew was the colour of fire. Whatever they thought looked white, they knew was the colour of water. Whatever they thought looked black, they knew was the colour of earth.

7. "Whatever they thought was altogether unknown, they knew was some combination of those three beings (devatâ).

"Now learn from me, my friend, how those three beings, when they reach man, become each of them tripartite.

### FIFTH KHANDA

1. "The earth (food) when eaten becomes three-fold; its grossest portion becomes feces, its middle portion flesh, its subtlest portion mind.

2. "Water when drunk becomes threefold; its grossest portion becomes water, its middle portion blood, its subtilest portion breath.

3. "Fire (i.e. in oil, butter, &c.) when eaten becomes threefold; its grossest portion becomes bone, its middle portion marrow, its subtilest portion speech.

4. "For truly, my child, mind comes of earth, breath of water, speech of fire."

"Please, Sir, inform me still more," said the son.

"Be it so, my child," the father replied.

### SIXTH KHANDA

1. "That which is the subtile portion of curds, when churned, rises upwards, and becomes butter.

2. "In the same manner, my child, the subtile portion of earth (food,) when eaten, rises upwards, and becomes mind.

3. "That which is the subtile portion of water, when drunk, rises upwards, and becomes breath.

4. "That which is the subtile portion of fire, when consumed, rises upwards, and becomes speech.

5. "For mind, my child, comes of earth, breath of water, speech of fire."

"Please, Sir, inform me still more," said the son.

"Be it so, my child," the father replied.

SEVENTH KHANDA

1. "Man (purusha), my son, consists of sixteen parts. Abstain from food for fifteen days, but drink as much water as you like, for breath comes from water, and will not be cut off, if you drink water."

2. Svetaketu abstained from food for fifteen days. Then he came to his father and said: "What shall I say?" The father said: "Repeat the *Rik*, Yagus, and Sâman verses." He replied: "They do not occur to me, Sir."

3. The father said to him: "As of a great lighted fire one coal only of the size of a firefly may be left, which would not burn much more than this (i. e. very little), thus, my dear son, one part only of the sixteen parts (of you) is left, and therefore with that one part you do not remember the Vedas. Go and eat!

4. "Then wilt thou understand me." Then Svetaketu ate, and afterwards approached his father. And whatever his father asked him, he knew it all by heart. Then his father said to him:

5. "As of a great lighted fire one coal of the size of a firefly, if left, may be made to blaze up again by putting grass upon it, and will thus burn more than this,

6. "Thus, my dear son, there was one part of the sixteen parts left to you, and that, lighted up with food, burnt up, and by it you remember now the Vedas." After that, he understood what his father meant when he said: "Mind, my son, comes from food, breath from water, speech from fire." He understood what he said, yea, he understood it.

EIGHTH KHANDA

1. Uddâlaka Âruṇi said to his son Svetaketu: "Learn from me the true nature of sleep (svapna). When a man sleeps here, then, my dear son, he becomes united with the True, he is gone to his own (Self). Therefore they say, svapiti, he sleeps, because he is gone (apîta) to his own (sva).

2. "As a bird when tied by a string flies first in every direction, and finding no rest anywhere, settles down at last on the very place where it is fastened, exactly in the same manner, my son, that mind (the *gîva*, or living Self in the mind, see VI, 3, 2), after flying in every direction, and finding no rest anywhere, settles down on breath; for indeed, my son, mind is fastened to breath.

3. "Learn from me, my son, what are hunger and thirst. When a man is thus said to be hungry, water is carrying away (digests) what has been eaten by him. Therefore as they speak of a cow-leader (go-nâya), a horse-leader (asva-nâya), a man-leader (purusha-nâya), so they call water (which digests food and causes hunger) food-leader (asa-nâya). Thus (by food digested &c.), my

son, know this offshoot (the body) to be brought forth, for this (body) could not be without a root (cause).

4. "And where could its root be except in food (earth)? And in the same manner, my son, as food (earth) too is an offshoot, seek after its root, viz. water. And as water too is an offshoot, seek after its root, viz. fire. And as fire too is an offshoot, seek after its root, viz. the True. Yes, all these creatures, my son, have their root in the True, they dwell in the True, they rest in the True.

5. "When a man is thus said to be thirsty, fire carries away what has been drunk by him. Therefore as they speak of a cow-leader (go-nâya), of a horse-leader (asva-nâya), of a man-leader (purusha-nâya), so they call fire udanyâ, thirst, i. e. water-leader. Thus (by water digested &c.), my son, know this offshoot (the body) to be brought forth: this (body) could not be without a root (cause).

6. "And where could its root be except in water? As water is an offshoot, seek after its root, viz. fire. As fire is an offshoot, seek after its root, viz. the True. Yes, all these creatures, O son, have their root in the True, they dwell in the True, they rest in the True.

"And how these three beings (devatâ), fire, water, earth, O son, when they reach man, become each of them tripartite, has been said before (VI, 4, 7). When a man departs from hence, his speech is merged in his mind, his mind in his breath, his breath in heat (fire), heat in the Highest Being.

7. "Now that which is that subtile essence (the root of all), in it all that exists has its self. It is the True. It is the Self, and thou, O *S*vetaketu, art it."

"Please, Sir, inform me still more," said the son.

"Be it so, my child," the father replied.

## NINTH KHANDA

1. "As the bees, my son, make honey by collecting the juices of distant trees, and reduce the juice into one form,

2. "And as these juices have no discrimination, so that they might say, I am the juice of this tree or that, in the same manner, my son, all these creatures, when they have become merged in the True (either in deep sleep or in death, know not that they are emerged in the True.

3. "Whatever these creatures are here, whether a lion, or a wolf, or a boar, or a worm, or a midge, or a gnat, or a musquito, that they become again and again.

4. "Now that which is that subtile essence, in it all that exists has its self. It is the True. It is the Self, and thou, O *S*vetaketu, art it."

"Please, Sir, inform me still more," said the son.

"Be it so, my child," the father replied.

### TENTH KHANDA

1. "These rivers, my son, run, the eastern (like the Gangâ) toward the east, the western (like the Sindhu) toward the west. They go from sea to sea (i. e. the clouds lift up the water from the sea to the sky, and send it back as rain to the sea). They become indeed sea. And as those rivers, when they are in the sea, do not know, I am this or that river,

2. "In the same manner, my son, all these creatures, when they have come back from the True, know not that they have come back from the True. Whatever these creatures are here, whether a lion, or a wolf, or a boar, or a worm, or a midge, or a gnat, or a musquito, that they become again and again.

3. "That which is that subtile essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it."

"Please, Sir, inform me still more," said the son.

"Be it so, my child," the father replied.

### ELEVENTH KHANDA

1. "If some one were to strike at the root of this large tree here, it would bleed, but live. If he were to strike at its stem, it would bleed, but live. If he were to strike at its top, it would bleed, but live. Pervaded by the living Self that tree stands firm, drinking in its nourishment and rejoicing;

2. "But if the life (the living Self) leaves one of its branches, that branch withers; if it leaves a second, that branch withers; if it leaves a third, that branch withers. If it leaves the whole tree, the whole tree withers. In exactly the same manner, my son, know this." Thus he spoke:

3. "This (body) indeed withers and dies when the living Self has left it; the living Self dies not.

"That which is that subtle essence, in it all that exists has its self. It is the True. It is the Self, and thou Svetaketu, art it:"

"Please, Sir, inform me still more," said the son.

"Be it so, my child," the father replied.

### TWELFTH KHANDA

1. "Fetch me from thence a fruit of the Nyagrodha tree."

"Here is one, Sir."

"Break it."

"It is broken, Sir."

"What do you see there?"

"These seeds, almost infinitesimal."

"Break one of them."

"It is broken, Sir."

"What do you see there?"

"Not anything, Sir."

2. The father said: "My son, that subtile essence which you do not perceive there, of that very essence this great Nyagrodha tree exists.

3. "Believe it, my son. That which is the subtile essence, in it all that exists has its self. It is the True. It is the Self, and thou, O *S*vetaketu, art it."

"Please, Sir, inform me still more," said the son.

"Be it so, my child," the father replied.

### THIRTEENTH KHANDA

1. "Place this salt in water, and then wait on me in the morning."

The son did as he was commanded.

The father said to him: "Bring me the salt, which you placed in the water last night."

The son having looked for it, found it not, for, of course, it was melted.

2. The father said: "Taste it from the surface of the water. How is it?"

The son replied: "It is salt."

"Taste it from the middle. How is it?"

The son replied: "It is salt."

"Taste it from the bottom. How is it?"

The son replied: "It is salt."

The father said: "Throw it away and then wait on me."

He did so; but salt exists for ever.

Then the father said: "Here also, in this body, forsooth, you do not perceive the True (Salt), my son; but there indeed it is.

3. "That which is the subtile essence, in it all that exists has its self. It is the True. It is the Self, and thou, O *S*vetaketu, art it."

"Please, Sir, inform me still more," said the son.

"Be it so, my child," the father replied.

### FOURTEENTH KHANDA

1. "As one might lead a person with his eyes covered away from the Gandhâras, and leave him then in a place where there are no human beings; and as that person would turn towards the east, or the north, or the west and shout, "I have been brought here with my eyes covered, I have been left here with my eyes covered,"

2. "And as thereupon some one might loose his bandage and say to him, "Go in that direction, it is Gandhâra, go in that direction;" and as thereupon, having been informed and being able to judge for himself, he would by asking his way from village to village arrive at last at Gandhâra,—in exactly the same manner does a man, who meets with a teacher to inform him, obtain the true knowledge.

For him there is only delay so long as he is not delivered (from the body); then he will be perfect.

3. "That which is the subtile essence, in it all that exists his its self. It is the True. It is the Self, and thou, O *S*vetaketu, art it."

"Please, Sir, inform me still more," said the son.

"Be it so, my child," the father replied.

### FIFTEENTH KHANDA

1. "If a man is ill, his relatives assemble round him an ask: 'Dost thou know me? Dost thou know me?' Now as long as his speech is not merged in his mind, his mind in breath, breath in heat (fire), heat in the Highest Being (devatâ), he knows them.

2. "But when his speech is merged in his mind, his mind in breath, breath in heat (fire), heat in the Highest Being, then he knows them not.

"That which is the subtile essence, in it all that exists has its self. It is the True. It is the Self, and thou O *S*vetaketu, art it."

"Please, Sir, inform me still more," said the son.

"Be it so, my child," the father replied.

### SIXTEENTH KHANDA

1. "My child, they bring a man hither whom they have taken by the hand, and they say: "He has taken something, he has committed a theft." (When he denies, they say), "Heat the hatchet for him." If he committed the theft, then he makes himself to be what he is not. Then the false-minded, having covered his true Self by a falsehood, grasps the heated hatchet—he is burnt, and he is killed.

2. "But if he did not commit the theft, then he makes himself to be what he is. Then the true-minded, having covered his true Self by truth, grasps the heated hatchet—he is not burnt, and he is delivered.

"As that (truthful) man is not burnt, thus has all that exists its self in That. It is the True. It is the Self, and thou O *S*vetaketu, art it." He understood what he said, yea, he understood it.

## SEVENTH PRAPÂTHAKA

### FIRST KHANDA

1. Nârada approached Sanatkumâra and said, "Teach me, Sir!" Sanatkumâra said to him: "Please to tell me what you know; afterward I shall tell you what is beyond."

2. Nârada said: "I know the *Rig*-veda, Sir, the Ya*g*ur-veda, the Sâma-veda, as the fourth the Âtharva*n*a, as the fifth the Itihâsa-purâna (the Bhârata); the Veda of the Vedas (grammar); the Pitrya (the rules for the sacrifices for the ancestors); the Râ*s*i (the science of numbers); the Daiva (the science of portents); the Nidhi (the science of time); the Vâkovâkya (logic); the Ekâyana (ethics); the Devavidyâ (etymology); the Brahma-vidyâ (pronunciation, *s*ikshâ, ceremonial, kalpa, prosody, *kh*andas); the Bhûta-vidyâ (the science of demons); the Kshatra-vidyâ (the science of weapons); the Nakshatra-vidyâ (astronomy); the Sarpa and Deva*g*ana-vidyâ (the science of serpents or poisons, and the sciences of the genii, such as the making of perfumes, dancing, singing, playing, and other fine arts). All this I know, Sir.

3. "But, Sir, with all this I know the Mantras only, the sacred books, I do not know the Self. I have heard from men like you, that he who knows the Self overcomes grief. I am in grief. Do, Sir, help me over this grief of mine."

Sanatkumâra said to him: "Whatever you have read, is only a name.

4. "A name is the *Rig*-veda, Ya*g*ur-veda, Sâma-veda, and as the fourth the Âtharva*n*a, as the fifth the Itihâsa-purâ*n*a, the Veda of the Vedas, the Pitrya, the Râ*s*i, the Daiva, the Nidhi, the Vâko-Vâkya, the Ekâyana, the Deva-vidyâ, the Brahma-vidyâ, the Bhutâ-vidyâ, the Kshatra-vidyâ, the Nakshatra-vidyâ, the Sarpa and Deva*g*ana-vidyâ. All these are a name only. Meditate on the name.

5. "He who meditates on the name as Brahman, is, as it were, lord and master as far as the name reaches—he who meditates on the name as Brahman."

"Sir, is there something better than a name?"

"Yes, there is something better than a name."

"Sir, tell it me."

### SECOND KHANDA

1. "Speech is better than a name. Speech makes us understand


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the *Rig*-veda, Yagur-veda, Sâma-veda, and as the fourth the Âtharvana, as the fifth the Itihâsa-purâna, the Veda of the Vedas, the Pitrya, the Râsi, the Daiva, the Nidhi, the Vâkovâkya, the Ekâyana, the Deva-vidyâ, the Brahma-vidyâ, the Kshatra-vidyâ, the Nakshatra-vidyâ, the Sarpa and Devagana-vidyâ; heaven, earth, air, ether, water, fire, gods, men, cattle, birds, herbs, trees, all beasts down to worms, midges, and ants; what is right and what is wrong; what is true and what is false; what is good and what is bad; what is pleasing and what is not pleasing. For if there were no speech, neither right nor wrong would be known, neither the true nor the false, neither the good nor the bad, neither the pleasant nor the unpleasant. Speech makes us understand all this. Meditate on speech.

2. "He who meditates on speech as Brahman, is, as it were, lord and master as far as speech reaches—he who meditates on speech as Brahman."

"Sir, is there something better than speech?"

"Yes, there is something better than speech."

"Sir, tell it me."

THIRD KHANDA

1. "Mind (manas) is better than speech. For as the closed fist holds two amalaka or two kola or two aksha fruits, thus does mind hold speech and name. For if a man is minded in his mind to read the sacred hymns, he reads them; if he is minded in his mind to perform any actions, he performs them; if he is minded to wish for sons and cattle, he wishes for them; if he is minded to wish for this world and the other, he wishes for them. For mind is indeed the self, mind is the world, mind is Brahman. Meditate on the mind.

2. "He who meditates on the mind as Brahman, is, as it were, lord and master as far as the mind reaches—he who meditates on the mind as Brahman."

"Sir, is there something better than mind?"

"Yes, there is something better than mind."

"Sir, tell it me."

FOURTH KHANDA

1. "Will (sankalpa) is better than mind. For when a man wills, then he thinks in his mind, then he sends forth speech, and he sends it forth in a name. In a name the sacred hymns are contained, in the sacred hymns all sacrifices.

2. "All these therefore (beginning with mind and ending in sacrifice) centre in will, consist of will, abide in will. Heaven and earth willed, air and ether willed, water and fire willed. Through the will of heaven and earth &c. rain wills; through the will of rain food wills; through the will of food the vital airs will; through the will of the vital airs the sacred hymns will; through the will of the sacred

hymns the sacrifices will; through the will of the sacrifices the world (as their reward) wills; through the will of the world everything wills. This is will. Meditate on will.

3. "He who meditates on will as Brahman, he, being himself safe, firm, and undistressed, obtains the safe, firm, and undistressed worlds which he has willed; he is, as it were, lord and master as far as will reaches—he who meditates on will as Brahman."

"Sir, is there something better than will?"

"Yes, there is something better than will."

"Sir, tell it me."

FIFTH KHANDA

1. "Consideration (*k*itta) is better than will. For when a man considers, then he wills, then he thinks in his mind, then he sends forth speech, and he sends it forth in a name. In a name the sacred hymns are contained, in the sacred hymns all sacrifices.

2. "All these (beginning with mind and ending in sacrifice) centre in consideration, consist of consideration, abide in consideration. Therefore if a man is inconsiderate, even if he possesses much learning, people say of him, he is nothing, whatever he may know; for, if he were learned, he would not be so inconsiderate. But if a man is considerate, even though he knows but little, to him indeed do people listen gladly. Consideration is the centre, consideration is the self, consideration is the support of all these. Meditate on consideration.

3. "He who meditates on consideration as Brahman, he, being himself safe, firm, and undistressed, obtains the safe, firm, and undistressed worlds which he has considered; he is, as it were, lord and master as far as consideration reaches—he who meditates on consideration as Brahman."

"Sir, is there something better than consideration?"

"Yes, there is something better than consideration."

"Sir, tell it me."

SIXTH KHANDA

1. "Reflection (dhyâna) is better than consideration. The earth reflects, as it were, and thus does the sky, the heaven, the water, the mountains, gods and men. Therefore those who among men obtain greatness here on earth, seem to have obtained a part of the object of reflection (because they show a certain repose of manner). Thus while small and vulgar people are always quarrelling, abusive, and slandering, great men seem to have obtained a part of the reward of reflection. Meditate on reflection.

2. "He who meditates on reflection as Brahman, is lord and master, as it were, as far as reflection reaches—he who meditates on reflection as Brahman."

"Sir, is there something better than reflection?"
"Yes, there is something better than reflection."
"Sir, tell it me."

SEVENTH KHANDA

1. "Understanding (vigñâna) is better than reflection. Through understanding we understand the *Rig*-veda, the Yagur-veda, the Sâma-veda, and as the fourth the Âtharvana, as the fifth the Itihâsapurâna, the Veda of the Vedas, the Pitrya, the Râsi, the Daiva, the Nidhi, the Vâkovâkya, the Ekâyana, the Deva-vidyâ, the Brahma-vidyâ, the Bhûta-vidyâ, the Kshatra-vidyâ, the Nakshatra-vidyâ, the Sarpa and Devagana-vidyâ, heaven, earth, air, ether, water, fire, gods, men, cattle, birds, herbs, trees, all beasts down to worms, midges, and ants; what is right and what is wrong; what is true and what is false; what is good and what is bad; what is pleasing and what is not pleasing; food and savour, this world and that, all this we understand through understanding. Meditate on understanding.

2. "He who meditates on understanding as Brahman, reaches the worlds where there is understanding and knowledge; he is, as it were, lord and master as far as understanding reaches—he who meditates on understanding as Brahman.

"Sir, is there something better than understanding?
"Yes, there is something better than understanding."
"Sir, tell it me."

EIGHTH KHANDA

1. "Power (bala, is better than understanding. One powerful man shakes a hundred men of understanding. If a man is powerful, he becomes a rising man. If he rises, he becomes a man who visits wise people. If he visits, he becomes a follower of wise people. If he follows them, he becomes a seeing, a hearing, a perceiving, a knowing, a doing, an understanding man. By power the earth stands firm, and the sky, and the heaven, and the mountains, gods and men, cattle, birds, herbs, trees, all beasts down to worms, midges, and ants; by power the world stands firm. Meditate on power.

2. "He who meditates on power as Brahman, is, as it were, lord and master as far as power reaches—he who meditates on power as Brahman."

"Sir, is there something better than power?"
"Yes, there is something better than power."
"Sir, tell it me."

NINTH KHANDA

1. "Food (anna) is better than power. Therefore if a man abstain from food for ten days, though he live, he would be unable to see, hear, perceive, think, act, and understand. But when he obtains

food, he is able to see, hear, perceive, think, act, and understand. Meditate on food.

2. "He who meditates on food as Brahman, obtains the worlds rich in food and drink; he is, as it were, lord and master as far as food reaches—he who meditates on food as Brahman."

"Sir, is there something better than food?"

"Yes, there is something better than food."

"Sir, tell it me."

TENTH KHANDA

1. "Water (ap) is better than food. Therefore if there is not sufficient rain, the vital spirits fail from fear that there will be less food. But if there is sufficient rain, the vital spirits rejoice, because there will be much food. This water, on assuming different forms, becomes this earth, this sky, this heaven, the mountains, gods and men, cattle, birds, herbs and trees, all beasts down to worms, midges, and ants. Water indeed assumes all these forms. Meditate on water.

2. "He who meditates on water as Brahman, obtains all wishes, he becomes satisfied; he is, as it were, lord and master as far as water reaches—he who meditates on water as Brahman."

"Sir, is there something better than water?"

"Yes, there is something better than water."

"Sir, tell it me."

ELEVENTH KHANDA

1. "Fire (tegas) is better than water. For fire united with air, warms the ether. Then people say, It is hot, it burns, it will rain. Thus does fire, after showing this sign (itself) first, create water. And thus again thunderclaps come with lightnings, flashing upwards and across the sky. Then people say, There is lightning and thunder, it will rain. Then also does fire, after showing this sign first, create water. Meditate on fire.

2. "He who meditates on fire as Brahman, obtains, resplendent himself, resplendent worlds, full of light and free of darkness; he is, as it were, lord and master as far as fire reaches—he who meditates on fire as Brahman."

"Sir, is there something better than fire?"

"Yes, there is something better than fire."

"Sir, tell it me."

TWELFTH KHANDA

1. "Ether (or space) is better than fire. For in the ether exist both sun and moon, the lightning, stars, and fire (agni). Through the ether we call, through the ether we hear, through the ether we answer. In the ether or space we rejoice (when we are together), and rejoice not (when we are separated). In the ether everything is

born, and towards the ether everything tends when it is born. Meditate on ether.

2. "He who meditates on ether as Brahman, obtains the worlds of ether and of light, which are free from pressure and pain, wide and spacious; he is, as it were, lord and master as far as ether reaches—he who meditates on ether as Brahman."

"Sir, is there something better than ether?"

"Yes, there is something better than ether."

"Sir, tell it me."

THIRTEENTH KHANDA

1. "Memory (smara) is better than ether. Therefore where many are assembled together, if they have no memory, they would hear no one, they would not perceive, they would not understand. Through memory we know our sons, through memory our cattle. Meditate on memory.

2. "He who meditates on memory as Brahman, is, as it were, lord and master as far as memory teaches—he who meditates on memory as Brahman."

"Sir, is there something better than memory?"

"Yes, there is something better than memory."

"Sir, tell it me."

FOURTEENTH KHANDA

1. "Hope (âsâ) is better than memory. Fired by hope does memory read the sacred hymns, perform sacrifices, desire sons and cattle, desire this world and the other. Meditate on hope.

2. "He who meditates on hope as Brahman, all his desires are fulfilled by hope, his prayers are not in vain; he is, as it were, lord and master as far as hope reaches—he who meditates on hope as Brahman."

"Sir, is there something better than hope?"

"Yes, there is something better than hope."

"Sir, tell it me."

FIFTEENTH KHANDA

1. "Spirit (prâ*n*a) is better than hope. As the spokes of a wheel hold to the nave, so does all this (beginning with names and ending in hope) hold to spirit. That spirit moves by the spirit, it gives spirit to the spirit. Father means spirit, mother is spirit, brother is spirit, sister is spirit, tutor is spirit, Brâhma*n*a is spirit.

2. "For if one says anything unbecoming to a father, mother, brother, sister, tutor or Brâhma*n*a, then people say, Shame on thee! thou hast offended thy father, mother, brother, sister, tutor, or a Brâhma*n*a.

3. "But, if after the spirit has departed from them, one shoves

them together with a poker, and burns them to pieces, no one would say, Thou offendest thy father, mother, brother, sister, tutor, or a Brâhmana.

4. "Spirit then is all this. He who sees this, perceives this, and understands this, becomes an ativâdin. If people say to such a man, Thou art an ativâdin, he may say, I am an ativâdin; he need not deny it."

### SIXTEENTH KHANDA

1. "But in reality he is an ativâdin who declares the Highest Being to be the True (Satya, το ουτως ου)."

"Sir, may I become an ativâdin by the True?"

"But we must desire to know the True."

"Sir, I desire to know the True."

### SEVENTEENTH KHANDA

1. "When one understands the True, then one declares the True. One who does not understand it, does not declare the True. Only he who understands it, declares the True. This understanding, however, we must desire to understand."

"Sir, I desire to understand it."

### EIGHTEENTH KHANDA

1. "When one perceives, then one understands. One who does not perceive, does not understand. Only he who perceives, understands. This perception, however, we must desire to understand."

"Sir, I desire to understand it."

### NINETEENTH KHANDA

1. "When one believes, then one perceives. One who does not believe, does not perceive. Only he who believes, perceives. This belief, however, we must desire to understand."

"Sir, I desire to understand it."

### TWENTIETH KHANDA

1. "When one attends on a tutor (spiritual guide), then one believes. One who does not attend on a tutor, does not believe. Only he who attends, believes. This attention on a tutor, however, we must desire to understand."

"Sir, I desire to understand it."

### TWENTY-FIRST KHANDA

1. "When one performs all sacred duties, then one attends really on a tutor. One who does not perform his duties, does not really attend on a tutor. Only he who performs his duties, attends on his

tutor. This performance of duties, however, we must desire to un derstand."

"Sir, I desire to understand it."

### TWENTY-SECOND KHANDA

1. "When one obtains bliss (in oneself), then one performs duties One who does not obtain bliss, does not perform duties. Only he wh obtains bliss, performs duties. This bliss, however, we must de sire to understand."

"Sir, I desire to understand it."

### TWENTY-THIRD KHANDA

1. "The infinite (bhûman) is bliss. There is no bliss in anythin finite. Infinity only is bliss. This Infinity, however, we must desir to understand."

"Sir, I desire to understand it."

### TWENTY-FOURTH KHANDA

1. "Where one sees nothing else, hears nothing else, understand nothing else, that is the Infinite. Where one sees something else hears something else, understands something else, that is the finite The Infinite is immortal, the finite is mortal."

"Sir, in what does the Infinite rest?"

"In its own greatness—or not even in greatness."

2. "In the world they call cows and horses, elephants and gold slaves, wives, fields and houses greatness. I do not mean this," thu he spoke; "for in that case one being (the possessor) rests in some thing else, (but the Infinite cannot rest in something different from itself).

### TWENTY-FIFTH KHANDA

1. "The Infinite indeed is below, above, behind, before, right an left—it is indeed all this.

"Now follows the explanation of the Infinite as the I: I am below I am above, I am behind, before, right and left—I am all this.

2. "Next follows the explanation of the Infinite as the Self: Se is below, above, behind, before, right and left—Self is all this.

"He who sees, perceives, and understands this, loves the Self, de lights in the Self, revels in the Self, rejoices in the Self—he becomes Svarâg, (an autocrat or Self-ruler); he is lord and master in all th worlds.

"But those who think differently from this, live in perishabl worlds, and have other beings for their rulers.

TWENTY-SIXTH KHANDA

1. "To him who sees, perceives, and understands this, the spirit (prâ*n*a) springs from the Self, hope springs from the Self, memory springs from the Self; so do ether, fire, water, appearance and disappearance, food, power, understanding, reflection, consideration, will, mind, speech, names, sacred hymns, and sacrifices—aye, all this springs from the Self.

2. "There is this verse, "He who sees this, does not see death, nor illness, nor pain; he who sees this, sees everything, and obtains everything everywhere.

" 'He is one (before creation), he becomes three (fire, water, earth), he becomes five, he becomes seven, he becomes nine; then again he is called the eleventh, and hundred and ten and one thousand and twenty.'

"When the intellectual ailment has been purified, the whole nature becomes purified. When the whole nature has been purified, the memory becomes firm. And when the memory (of the Highest Self) remains firm, then all the ties (which bind us to a belief in anything but the Self) are loosened.

"The venerable Sanatkumâra showed to Nârada, after his faults had been rubbed out, the other side of darkness. They call Sanatkumâra Skanda, yea, Skanda they call him."

## EIGHTH PRAPÂTHAKA

### FIRST KHANDA

1. Hari*h*, Om. There is this city of Brahman (the body), and i it the palace, the small lotus (of the heart), and in it that small ethe Now what exists within that small ether, that is to be sought fo that is to be understood.

2. And if they should say to him: "Now with regard to tha city of Brahman, and the palace in it, i.e. the small lotus of the hear and the small ether within the heart, what is there within it that de serves to be sought for, or that is to be understoood?"

3. Then he should say: "As large as this ether (all space) is, s large is that ether within the heart. Both heaven and earth are con tained within it, both fire and air, both sun and moon, both lightnin and stars; and whatever there is of him (the Self) here in the worl and whatever is not (i.e. whatever has been or will be), all that i contained within it."

4. And if they should say to him: "If everything that exists i contained in that city of Brahman, all beings and all desires (what ever can be imagined or desired), then what is left of it, when ol age reaches it and scatters it, or when it falls to pieces?"

5. Then he should say: "By the old age of the body, that (th ether, or Brahman within it) does not age; by the death of the bod that (the ether) or Brahman within it is not killed. That (the Brah man) is the true Brahma-city (not the body). In it all desires ar contained. It is the Self, free from sin, free from old age, fro death and grief, from hunger and thirst, which desires nothing bu what it ought to desire, and imagines nothing but what it ought t imagine. Now as here on earth people follow as they are commande and depend on the object which they are attached to, be it a countr or a piece of land.

6. "And as here on earth, whatever has been acquired by exertio perishes, so perishes whatever is acquired for the next world by sacr fices and other good actions performed on earth. Those who d part from hence without having discovered the Self and those tru desires, for them there is no freedom in all the worlds. But those wh depart from hence, after having discovered the Self and those tru desires, for them there is freedom in all the worlds.

SECOND KHANDA

1. "Thus he who desires the world of the fathers, by his mere will the fathers come to receive him, and having obtained the world of the fathers, he is happy.

2. "And he who desires the world of the mothers, by his mere will the mothers come to receive him, and having obtained the world of the mothers, he happy.

3. "And he who desires the world of the brothers, by his mere will the brothers come to receive him, and having obtained the world of the brothers, he is happy.

4. "And he who desires the world of the sisters, by his mere will the sisters come to receive him, and having obtained the world of the sisters, he is happy.

5. "And he who desires the world of the friends, by his mere will the friends come to receive him, and having obtained the world of the friends, he is happy.

6. "And he who desires the world of perfumes and garlands (gandhamâlya), by his mere will perfumes and garlands come to him, and having obtained the world of perfumes and garlands, he is happy.

7. "And he who desires the world of food and drink, by his mere will food and drink come to him, and having obtained the world of food and drink, he is happy.

8. "And he who desires the world of song and music, by his mere will song and music come to him, and having obtained the world of song and music, he is happy.

9. "And he who desires the world of women, by his mere will women come to receive him, and having obtained the world of women, he is happy.

"Whatever object he is attached to, whatever object he desires, by his mere will it comes to him, and having obtained it, he is happy.

THIRD KHANDA

1 "These true desires, however, are hidden by what is false; though the desires be true, they have a covering which is false. Thus, whoever belonging to us has departed this life, him we cannot gain back, so that we should see him with our eyes.

2. "Those who belong to us, whether living or departed, and whatever else there is which we wish for and do not obtain, all that we find there (if we descend into our heart, where Brahman dwells, in the ether of the heart). There are all our true desires, but hidden by what is false. As people who do not know the country, walk again and again over a gold treasure that has been hidden somewhere in the earth and do not discover it, thus do all these creatures day after day go into the Brahma-world (they are merged in Brahman, while

asleep), and yet do not discover it, because they are carried away by untruth (they do not come to themselves, i.e. they do not discover the true Self in Brahman, dwelling in the heart).

3. "That Self abides in the heart. And this is the etymological explanation. The heart is called *hri*dayam, instead of *hri*dy-ayam, i.e. He who is in the heart. He who knows this, that He is in the heart, goes day by day (when in sushupti, deep sleep) into heaven (svarga), i.e. into the Brahman of the heart.

4. "Now that serene being which, after having risen from out this earthly body, and having reached the highest light (self-knowledge), appears in its true form, that is the Self," thus he spoke (when asked by his pupils). This is the immortal, the fearless, this is Brahman. And of that Brahman the name is the True, Satyam.

5. This name Sattyam consists of three syllables, sat-ti-yam. Sat signifies the immortal, t, the mortal, and yam he binds both. Because he binds both, the immortal and the mortal, therefore it is yam. He who knows this goes day by day into heaven (svarga).

### FOURTH KHANDA

1. That Self is a bank, a boundary, so that these worlds may not be confounded. Day and night do not pass that bank, nor old age, death, and grief; neither good nor evil deeds. All evil-doers turn back from it, for the world of Brahman is free from all evil.

2. Therefore he who has crossed that bank, if blind, ceases to be blind; if wounded, ceases to be wounded; if afflicted, ceases to be afflicted. Therefore when that bank has been crossed, night becomes day indeed, for the world of Brahman is lighted up once for all.

3. And that world of Brahman belongs to those only who find it by abstinence—for them there is freedom in all the worlds.

### FIFTH KHANDA

1. What people call sacrifice (ya*gña*), that is really abstinence (brahma*k*arya). For he who knows it, obtains that (world of Brahman, which others obtain by sacrifice), by means of abstinence.

What people call sacrifice (ish*ta*), that is really abstinence, for by abstinence, having searched (ish*tvâ*), he obtains the Self.

2. What people call sacrifice (sattrâya*na*), that is really abstinence, for by abstinence he obtains from the Sat (the true), the safety (trâ*na*) of the Self.

What people call the vow of silence (mauna), that is really abstinence, for he who by abstinence has found out the Self, meditates (manute).

3. What people call fasting (anâ*s*akâyana), that is really abstinence, for that Self does not perish (na na*s*yati), which we find out by abstinence.

What people call a hermit's life (ara*n*yâna), that is really abstinence. Ara and *N*ya are two lakes in the world of Brahman, in the third heaven from hence: and there is the lake Airammadiya, and the As*v*attha tree, showering down Soma, and the city of Brahman (Hira*n*yagarbha) Aparâ*g*itâ, and the golden Prabhuvimita (the hall built by Prabhu, Brahman).

Now that world of Brahman belongs to those who find the lakes Ara and *N*ya in the world of Brahman by means of abstinence; for them there is freedom in all the worlds.

### SIXTH KHANDA

1. Now those arteries of the heart consist of a brown substance, of a white, blue, yellow, and red substance, and so is the sun brown, white, blue, yellow, and red.

2. As a very long highway goes to two places, to one at the beginning, and to another at the end, so do the rays of the sun go to both worlds, to this one and to the other. They start from the sun, and enter into those arteries; they start from those arteries, and enter into the sun.

3. And when a man is asleep, reposing, and at perfect rest, so that he sees no dream, then he has entered into those arteries. Then no evil touches him, for he has obtained the light (of the sun).

4. And when a man falls ill, then those who sit round him, say, "Do you know me? Do you know me?" As long as he has not departed from this body, he knows them.

5. But when he departs from this body, then he departs upwards by those very rays (towards the worlds which he has gained by merit, not by knowledge); or he goes out while meditating on Om (and thus securing an entrance into the Brahmaloka). And while his mind is failing, he is going to the sun. For the sun is the door of the world (of Brahman). Those who know, walk in; those who do not know, are shut out. There is this verse: "There are a hundred and one arteries of the heart; one of them penetrates to the crown of the head; moving upwards by it a man reaches the immortal; the others serve for departing in different directions, yea, in different directions."

### SEVENTH KHANDA

1. Pra*g*âpati said: "The Self which is free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine, that it is which we must search out, that it is which we must try to understand. He who has searched out that Self and understands it, obtains all worlds and all desires."

2. The Devas (gods) and Asuras (demons) both heard these words, and said: "Well, let us search for that Self by which, if one has searched it out, all worlds and all desires are obtained."

Thus saying Indra went from the Devas, Virokana from the Asuras, and both, without having communicated with each other, approached Pragâpati, holding fuel in their hands, as in the custom for pupils approached their master.

3. They dwelt there as pupils for thirty-two years. Then Pragâpati asked them: "For what purpose have you both dwelt here?"

They replied: "A saying of yours is being repeated, viz. "the Self which is free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine, that it is which we must search out, that it is which we must try to understand. He who has searched out that Self and understands it, obtains all worlds and all desires." Now we both have dwelt here because we wish for that Self."

Pragâpati said to them: "The person that is seen in the eye, that is the Self. This is what I have said. This is the immortal, the fearless, this is Brahman."

They asked: "Sir, he who is perceived in the water, and he who is perceived in a mirror, who is he?"

He replied: "He himself indeed is seen in all these."

### EIGHTH KHANDA

1. "Look at your Self in a pan of water, and whatever you do not understand of your Self, come and tell me."

They looked in the water-pan. Then Pragâpati said to them "What do you see?"

They said: "We both see the self thus altogether, a picture even to the very hairs and nails."

2. Pragâpati said to them: "After you have adorned yourself, have put on your best clothes and cleaned yourselves, look again into the water-pan."

They, after having adorned themselves, having put on their best clothes and cleaned themselves, looked into the water-pan.

Pragâpati said: "What do you see?"

3. They said: "Just as we are, well adorned, with our best clothes and clean, thus we are both there, Sir, well adorned, with our best clothes and clean."

Pragâpati said: "That is the Self, this is the immortal, the fearless, this is Brahman."

Then both went away satisfied in their hearts.

4. And Pragâpati, looking after them, said: "They both go away without having perceived and without having known the Self, and

whoever of these two, whether Devas or Asuras, will follow this doctrine (upanishad), will perish."

Now Viro*k*ana, satisfied in his heart, went to the Asuras and preached that doctrine to them, that the self (the body) alone is to be worshipped, that the self (the body) alone is to be served, and that he who worships the self and serves the self, gains both worlds, this and the next.

5. Therefore they call even now a man who does not give alms here, who has no faith, and offers no sacrifices, an Âsura, for this is the doctrine (upanishad) of the Asuras. They deck out the body of the dead with perfumes, flowers, and fine raiment by way of ornament, and think they will thus conquer that world.

NINTH KHANDA

1. But Indra, before he had returned to the Devas, saw this difficulty. As this self (the shadow in the water) is well adorned, when the body is well adorned, well dressed, when the body is well dressed, well cleaned, if the body is well cleaned, that self will also be blind, if the body is blind, lame, if the body is lame, crippled, if the body is crippled, and will perish in fact as soon as the body perishes. Therefore I see no good in this (doctrine).

2. Taking fuel in his hand he came again as a pupil to Pra*g*âpati. Pra*g*âpati said to him: "Maghavat (Indra), as you went away with Viro*k*ana, satisfied in your heart, for what purpose did you come back?"

He said: "Sir, as this self (the shadow) is well adorned, when the body is well adorned, well dressed, when the body is well dressed, well cleaned, if the body is well cleaned, that self will also be blind, if the body is blind, lame, if the body is lame, crippled, if the body is crippled, and will perish in fact as soon as the body perishes. Therefore I see no good in this (doctrine)."

3. "So it is indeed, Maghavat," replied Pragâpati; "but I shall explain him (the true Self) further to you. Live with me another thirty-two years."

He lived with him another thirty-two years, and then Pra*g*âpati said:

TENTH KHANDA

1. "He who moves about happy in dreams, he is the Self, this is the immortal, the fearless, this is Brahman."

Then Indra went away satisfied in his heart. But before he had returned to the Devas, he saw this difficulty. Although it is true that that self is not blind, even if the body is blind, nor lame, if the body is lame, though it is true that that self is not rendered faulty by the faults of it (the body),

2. Nor struck when it (the body) is struck, nor lamed when it is

lamed, yet it is as if they struck him (the self) in dreams, as if they chased him. He becomes even conscious, as it were, of pain, and sheds tears. Therefore I see no good in this.

3. Taking fuel in his hands, he went again as a pupil to Pragâpati. Pragâpati said to him: "Maghavat, as you went away satisfied in your heart, for what purpose did you come back?"

He said: "Sir, although it is true that that self is not blind even if the body is blind, nor lame, if the body is lame, though it is true that that self is not rendered faulty by the faults of it (the body),

4. Nor struck when it (the body) is struck, nor lamed when it is lamed, yet it is as if they struck him (the self) in dreams, as if they chased him. He becomes even conscious, as it were, of pain, and sheds tears. Therefore I see no good in this."

"So it is indeed, Maghavat," replied Pragâpati; but I shall explain him (the true Self) further to you. Live with me another thirty-two years."

He lived with him another thirty-two years. Then Pragâpati said:

### ELEVENTH KHANDA

1. "When a man being asleep, reposing, and at perfect rest, sees no dreams, that is the Self, this is the immortal, the fearless, this is Brahman."

Then Indra went away satisfied in his heart. But before he had returned to the Devas, he saw this difficulty. In truth he thus does not know himself (his self) that he is I, nor does he know anything that exists. He is gone to utter annihilation. I see no good in this.

2. Taking fuel in his hand he went again as a pupil to Pragâpati. Pragâpati said to him: "Maghavat, as you went away satisfied in your heart, for what purpose did you come back?"

He said: "Sir, in that way he does not know himself (his self) that he is I, nor does he know anything that exists. He is gone to utter annihilation. I see no good in this."

3. "So it is indeed, Maghavat," replied Pragâpati; "but I shall explain him (the true Self) further to you, and nothing more than this. Live here other five years."

He lived there other five years. This made in all one hundred and five years, and therefore it is said that Indra Maghavat lived one hundred and one years as a pupil with Pragâpati. Pragâpati said to him:

### TWELFTH KHANDA

1. "Maghavat, this body is mortal and always held by death. It is the abode of that Self which is immortal and without body. When in the body (by thinking this body is I and I am this body) the Self is held by pleasure and pain. So long as he is in the body, he cannot get free from pleasure and pain. But when he is free of the

body (when he knows himself different from the body), then neither pleasure nor pain touches him.

2. "The wind is without body, the cloud, lightning, and thunder are without body (without hands, feet, &c.) Now as these, arising from this heavenly ether (space), appear in their own form, as soon as they have approached the highest light,

3. "Thus does that serene being, arising from this body, appear in its own form, as soon as it has approached the highest light (the knowledge of Self). He (in that state) is the highest person (uttama pûrusha). He moves about there laughing (or eating), playing, and rejoicing (in his mind), be it with women, carriages, or relatives, never minding that body into which he was born.

"Like as a horse attached to a cart, so is the spirit (prâ*n*a, pra*g*ñâtman) attached to this body.

4. "Now where the sight has entered into the void (the open space, the black pupil of the eye), there is the person of the eye, the eye itself is the instrument of seeing. He who knows, let me smell this, he is the Self, the nose is the instrument of smelling. He who knows, let me say this, he is the Self, the tongue is the instrument of saying. He who knows, let me hear this, he is the Self, the ear is the instrument of hearing.

5. "He who knows, let me think this, he is the Self, the mind is his divine eye. He, the Self, seeing these pleasures (which to others are hidden like a buried treasure of gold) through his divine eye, i.e. the mind, rejoices.

"The Devas who are in the world of Brahman meditate on that Self (as taught by Pra*g*âpati to Indra, and by Indra to the Devas). Therefore all worlds belong to them, and all desires. He who knows that Self and understands it, obtains all worlds and all desires." Thus said Pra*g*âpati, yea, thus said Pra*g*âpati.

### THIRTEENTH KHANDA

1. From the dark (the Brahman of the heart) I come to the nebulous (the world of Brahman), from the nebulous to the dark, shaking off all evil, as a horse shakes his hairs, and as the moon frees herself from the mouth of Râhu. Having shaken off the body, I obtain, self made and satisfied, the uncreated world of Brahman, yea, I obtain it.

### FOURTEENTH KHANDA

1. He who is called ether (âkâ*s*a) is the revealer of all forms and names. That within which these forms and names are contained is the Brahman, the Immortal, the Self.

I come to the hall of Pra*g*âpati, to the house; I am the glorious among Brâhmans, glorious among princes, glorious among men. I

obtained that glory, I am glorious among the glorious. May I never go to the white, toothless, yet devouring, white abode; may I never go to it.

FIFTEENTH KHANDA

1. Brahmâ (Hiraṇyagarbha or Parameśvara) told this to Pragâpati (Kasyapa), Pragâpati to Manu (his son), Manu to mankind. He who has learnt the Veda from a family of teachers, according to the sacred rule, in the leisure time left from the duties to be performed for the Guru, who, after receiving his discharge, has settled in his own house, keeping up the memory of what he has learnt by repeating it regularly in some sacred spot, who has begotten virtuous sons, and concentrated all his senses on the Self, never giving pain to any creature, except at the tîrthas (sacrifices, &c.), he who behaves thus all his life, reaches the world of Brahman, and does not return, yea, he does not return.

## *THE BIBLE OF BUDDHISM*

*The Bible of Buddhism, the Buddhist scriptures, are the Suttas. They date from the latter end of the fourth or the beginning of the third century B.C. The Suttas are supposed to represent the collection of Buddha's oral precepts—for Buddha, like the Christ, taught by word of mouth—made by five hundred of the great teacher's most eminent disciples, shortly after his death. The Suttas or Sutras are memorial verses or sentences intended to be learned by heart—for at the time Buddha lived lack of suitable writing material made long books out of the question. Later, they were put down in the Pali language. In the New Testament four Evangelists made a record of the sayings of the Master, and the same thing appears to have been done for Buddha by five hundred disciples instead of four. The Suttas contain the doctrines of Buddhism. They say nothing about God or the soul, for in this respect Buddha resembles Confucius, but dwells on the Four Truths which should control and direct life, and how they are to be practiced. They give the inwardness of the four Sublime Conditions: "Love, Sorrow at the sorrows of others, Joy in the joys of others and equanimity with regard to one's own joys and sorrows." The Brahmins put their Vedic texts into Sanscrit, the "Latin" of their day, a dead language. Buddha purposely put his Sutras into Pali, the ordinary every-day conversational tongue of the land in his time, and they were handed down for a generation or two from memory.*

*Among the most important Suttas are: "The Book of the Great Decease," the Maha-Parinibanna Suttana; the "Foundation of the Kingdom of Righteousness," the Dhamma-Kakka-Ppavattana Sutta; the one called "On Knowledge of the Vedas," Tevigga Suttana; the "If He Should Desire" or Akankheyya Sutta; "Barrenness and Bondage," the Ketokhila Sutta; the "Legend of the Great King of Glory," the Maha-Sudassana Suttana; and "All the Asavas," the Sabbasava Sutta.*

*The selection which follows shows the real though peculiar eloquence which springs from deep religious emotion, and the fanciful way in which a beautiful thought often is rendered in those precepts in which the great Hindu teacher tried to express his ideals of all that was wise and great and kind.*

FREDERICK H. MARTENS.

# THE BOOK
## OF THE
# GREAT DECEASE
## MAHÂ-PARINIBBÂNA-SUTTA

### CHAPTER I

1. Thus have I heard. The Blessed One was once dwelling in Râgagaha, on the hill called the Vulture's Peak. Now at that time Agâtasattu, the son of the queen-consort of Videha origin, the king of Magadha, was desirous of attacking the Vaggians; and he said to himself, "I will root out these Vaggians, mighty and powerful though they be, I will destroy these Vaggians, I will bring these Vaggians to utter ruin!"

2. So he spake to the Brâhman Vassakâra, the prime-minister of Magadha, and said:

"Come now, O Brâhman, do you go to the Blessed One, and bow down in adoration at his feet on my behalf, and enquire in my name whether he is free from illness and suffering, and in the enjoyment of ease and comfort, and vigorous health. Then tell him that Agâtasattu, son of the Vedehi, the king of Magadha, in his eagerness to attack the Vaggians, has resolved, 'I will root out these Vaggians, mighty and powerful though they be, I will destroy these Vaggians, I will bring these Vaggians to utter ruin!' And bear carefully in mind whatever the Blessed One may predict, and repeat it to me. For the Buddhas speak nothing untrue!"

3. Then the Brâhman Vassakâra hearkened to the words of the king, saying, "Be it as you say." And ordering a number of magnificent carriages to be made ready, he mounted one of them, left Râgagaha with his train, and went to the Vulture's Peak, riding as far as the ground was passable for carriages, and then alighting and proceeding on foot to the place where the Blessed One was. On arriving there he exchanged with the Blessed One the greetings and compliments of friendship and civility, sat down respectfully by his side (and then delivered to him the message even as the king had commanded).

4. Now at that time the venerable Ânanda was standing behind

the Blessed One, and fanning him. And the Blessed One said to him: "Have you heard, Ânanda, that the Vaggians hold full and frequent public assemblies?"

"Lord, so I have heard," replied he.

"So long, Ânanda," rejoined the Blessed One, "as the Vaggians hold these full and frequent public assemblies; so long may they be expected not to decline, but to prosper."

(And in like manner questioning Ânanda, and receiving a similar reply, the Blessed One declared as follows the other conditions which would ensure the welfare of the Vaggian confederacy.)

"So long, Ânanda, as the Vaggians meet together in concord, and rise in concord, and carry out their undertakings in concord—so long as they enact nothing not already established, abrogate nothing that has been already enacted, and act in accordance with the ancient institutions of the Vaggians as established in former days—so long as they honour and esteem and revere and support the Vaggian elders, and hold it a point of duty to hearken to their words—so long as no women or girls belonging to their clans are detained among them by force or abduction—so long as they honour and esteem and revere and support the Vaggian shrines in town or country, and allow not the proper offerings and rites, as formerly given and performed, to fall into desuetude—so long as the rightful protection, defence, and support shall be fully provided for the Arahats among them, so that Arahats from a distance may enter the realm, and the Arahats therein may live at ease—so long may the Vaggians be expected not to decline, but to prosper."

5. Then the Blessed One addressed Vassakâra the Brâhman, and said:

"When I was once staying, O Brâhman, at Vesâli at the Sârandada Temple, I taught the Vaggians these conditions of welfare; and so long as those conditions shall continue to exist among the Vaggians, so long as the Vaggians shall be well instructed in those conditions, so long may we expect them not to decline, but to prosper."

"We may expect then," answered the Brâhman, "the welfare and not the decline of the Vaggians when they are possessed of any one of these conditions of welfare, now much more so when they are possessed of all the seven. So, Gotama, the Vaggians cannot be overcome by the king of Magadha; that is, not in battle, without diplomacy or breaking up their alliance. And now, Gotama, we must go; we are busy, and have much to do."

"Whatever you think most fitting, O Brâhman," was the reply. And the Brâhman Vassakâra, delighted and pleased with the words of the Blessed One, rose from his seat, and went his way.

6. Now soon after he had gone the Blessed One addressed the venerable Ânanda, and said: "Go now, Ananda, and assemble in

the Service Hall such of the Brethren as live in the neighbourhood of Râgagaha."

And he did so; and returned to the Blessed One, and informed him, saying:

"The company of the Brethren, Lord, is assembled, let the Blessed One do as seemeth to him fit."

And the Blessed One arose, and went to the Service Hall; and when he was seated, he addressed the Brethren, and said:

"I will teach you, O mendicants, seven conditions of the welfare of a community. Listen well and attend, and I will speak."

"Even so, Lord," said the Brethren, in assent, to the Blessed One; and he spake as follows:

"So long, O mendicants, as the brethren meet together in full and frequent assemblies—so long as they meet together in concord, and rise in concord, and carry out in concord the duties of the order—so long as the brethren shall establish nothing that has not been already prescribed, and abrogate nothing that has been already established, and act in accordance with the rules of the order as now laid down—so long as the brethren honour and esteem and revere and support the elders of experience and long standing, the fathers and leaders of the order, and hold it a point of duty to hearken to their words—so long as the brethren fall not under the influence of that craving which, springing up within them, would give rise to renewed existence—so long as the brethren delight in a life of solitude—so long as the brethren so train their minds that good and holy men shall come to them, and those who have come shall dwell at ease—so long may the brethren be expected, not to decline, but to prosper. So long as these seven conditions shall continue to exist among the brethren, so long as they are well-instructed in these conditions, so long may the brethren be expected not to decline, but to prosper."

7. "Other seven conditions of welfare will I teach you, O brethren. Listen well, and attend, and I will speak."

And on their expressing their assent, he spake as follows:

"So long as the brethren shall not engage in, or be fond of, or be connected with business—so long as the brethren shall not be in the habit of, or be fond of, or be partakers in idle talk—so long as the brethren shall not be addicted to, or be fond of, or indulge in slothfulness—so long as the brethren shall not frequent, or be fond of, or indulge in society—so long as the brethren shall neither have, nor fall under the influence of, sinful desires—so long as the brethren shall not become friends, companions, or intimates of sinners—so long as the brethren shall not come to a stop on their way (to Nirvâna) because they have attained to any lesser thing—so long may the brethren be expected not to decline, but to prosper.

"So long as these conditions shall continue to exist among the

brethren, so long as they are instructed in these conditions, so long may the brethren be expected not to decline, but to prosper."

8. "Other seven conditions of welfare will I teach you, O brethren. Listen well, and attend, and I will speak."

And on their expressing their assent, he spake as follows:

"So long as the brethren shall be full of faith, modest in heart, afraid of sin, full of learning, strong in energy, active in mind, and full of wisdom, so long may the brethren be expected not to decline, but to prosper.

"So long as these conditions shall continue to exist among the brethren, so long as they are instructed in these conditions, so long may the brethren be expected not to decline, but to prosper."

9. "Other seven conditions of welfare will I teach you, O brethren. Listen well, and attend, and I will speak."

And on their expressing their assent, he spake as follows:

"So long as the brethren shall exercise themselves in the sevenfold higher wisdom, that is to say, in mental activity, search after truth, energy, joy, peace, earnest contemplation, and equanimity of mind, so long may the brethren be expected not to decline, but to prosper.

"So long as these conditions shall continue to exist among the brethren, so long as they are instructed in these conditions, so long may the brethren be expected not to decline, but to prosper."

10. "Other seven conditions of welfare will I teach you, O brethren. Listen well, and attend, and I will speak."

And on their expressing their assent, he spake as follows:

"So long as the brethren shall exercise themselves in the sevenfold perception due to earnest thought, that is to say, the perception of impermanency, of non-individuality, of corruption, of the danger of sin, of sanctification, of purity of heart, of Nirvâna, so long may the brethren be expected not to decline, but to prosper.

"So long as these conditions shall continue to exist among the brethren, so long as they are instructed in these conditions, so long may the brethren be expected not to decline, but to prosper."

11. "Six conditions of welfare will I teach you, O brethren. Listen well, and attend, and I will speak."

And on their expressing their assent, he spake as follows:

"So long as the brethren shall persevere in kindness of action, speech, and thought amongst the saints, both in public and in private —so long as they shall divide without partiality, and share in common with the upright and the holy, all such things as they receive in accordance with the just provisions of the order, down even to the mere contents of a begging bowl—so long as the brethren shall live among the saints in the practice, both in public and in private, of those virtues which (unbroken, intact, unspotted, unblemished) are productive of freedom, and praised by the wise; which are untar-

nished by the desire of future life, or by the belief in the efficacy of outward acts; and which are conducive to high and holy thoughts—so long as the brethren shall live among the saints, cherishing, both in public and in private, that noble and saving faith which leads to the complete destruction of the sorrow of him who acts according to it—so long may the brethren be expected not to decline, but to prosper.

"So long as these six conditions shall continue to exist among the brethren, so long as they are instructed in these six conditions, so long may the brethren be expected not to decline, but to prosper."

12. And whilst the Blessed One stayed there at Râgagaha on the Vulture's Peak he held that comprehensive religious talk with the brethren on the nature of upright conduct, and of earnest contemplation, and of intelligence. "Great is the fruit, great the advantage of earnest contemplation when set round with upright conduct. Great is the fruit, great the advantage of intellect when set round with earnest contemplation. The mind set round with intelligence is freed from the great evils, that is to say, from sensuality, from individuality, from delusion, and from ignorance."

13. Now when the Blessed One had sojourned at Râgagaha as long as he pleased, he addressed the venerable Ânanda, and said, "Come, Ânanda, let us go to Ambalatthikâ."

"So be it, Lord!" said Ânanda in assent, and the Blessed One, with a large company of the brethren, proceeded to Ambalatthikâ.

14. There the Blessed One stayed in the king's house and held that comprehensive religious talk with the brethren on the nature of upright conduct, and of earnest contemplation, and of intelligence. "Great is the fruit, great the advantage of earnest contemplation when set round with upright conduct. Great is the fruit, great the advantage of intellect when set round with earnest contemplation. The mind set round with intelligence is freed from the great evils, that is to say, from sensuality, from individuality, from delusion, and from ignorance."

15. Now when the Blessed One had stayed as long as was convenient at Ambalatthikâ, he addressed the venerable Ânanda, and said: "Come, Ânanda, let us go on to Nâlandâ."

"So be it, Lord!" said Ânanda, in assent, to the Blessed One.

Then the Blessed One proceeded, with a great company of the brethren, to Nâlandâ; and there, at Nâlandâ, the Blessed One stayed in the Pâvârika mango grove.

16. Now the venerable Sâriputta came to the place where the Blessed One was, and having saluted him, took his seat respectfully at his side, and said: "Lord! such faith have I in the Blessed One, that methinks there never has been, nor will there be, nor is there now any other, whether Samana or Brâhman, who is greater and wiser

than the Blessed One, that is to say, as regards the higher wisdom."

"Grand and bold are the words of thy mouth, Sâriputta: verily, thou hast burst forth into a song of ecstasy! of course then thou hast known all the Blessed Ones who in the long ages of the past have been Arahat Buddhas, comprehending their minds with yours, and aware what their conduct was, what their doctrine, what their wisdom, what their mode of life, and what salvation they attained to?"

"Not so, O Lord!"

"Of course then thou hast perceived all the Blessed Ones who in the long ages of the future shall be Arahat Buddhas comprehending (in the same manner their whole minds with yours)?"

"Not so, O Lord!"

"But at least then, O Sâriputta, thou knowest me as the Arahat Buddha now alive, and hast penetrated my mind (in the manner I have mentioned)!"

"Not even that, O Lord!"

"You see then, Sâriputta, that you know not the hearts of the Arahat Buddhas of the past and of the future. Why therefore are your words so grand and bold? Why do you burst forth into such a song of ecstasy?"

17. "O Lord! I have not the knowledge of the hearts of the Arahat Buddhas that have been, and are to come, and now are. I only know the lineage of the faith. Just, Lord, as a king might have a border city, strong in its foundations, strong in its ramparts and toranas, and with one gate alone; and the king might have a watchman there, clever, expert, and wise, to stop all strangers and admit only friends. And he, on going over the approaches all round the city, might not so observe all the joints and crevices in the ramparts of that city as to know where even a cat could get out. That might well be. Yet all living things of larger size that entered or left the city, would have to do so by that gate. Thus only is it, Lord, that I know the lineage of the faith. I know that the Arahat Buddhas of the past, putting away all lust, ill-will, sloth, pride, and doubt; knowing all those mental faults which make men weak; training their minds in the four kinds of mental activity; thoroughly exercising themselves in the secondfold higher wisdom, received the full fruition of Enlightenment. And I know that the Arahat Buddhas of the times to come will (do the same). And I know that the Blessed One, the Arahat Buddha of to-day, has (done so) now."

18. There in the Pavârika mango grove the Blessed One held that comprehensive religious talk with the brethren on the nature of upright conduct, and of earnest contemplation, and of intelligence. "Great is the fruit, great the advantage of earnest contemplation when set round with upright conduct. Great is the fruit, great the advantage of intellect when set round with earnest contemplation.

The mind set round with intelligence is freed from the great evils, that is to say, from sensuality, from individuality, from delusion, and from ignorance."

19. Now when the Blessed One has stayed as long as was convenient at Nâlandâ, he addressed the venerable Ânanda, and said: "Come, Ânanda, let us go on to Pâṭaligâma."

"So be it, Lord!" said Ânanda, in assent, to the Blessed One.

Then the Blessed One proceeded, with a great company of the brethren, to Pâṭaligâma.

20. Now the disciples at Pâṭaligâma heard of his arrival there, and went to the place where he was, took their seats respectfully beside him, and invited him to their village rest house. And the Blessed One signified, by silence, his consent.

21. Then the Pâṭaligâma disciples seeing that he had accepted the invitation, rose from their seats, and went away to the rest house, bowing to the Blessed One and keeping him on their right as they past him. On arriving there they made the rest house fit in every way for occupation placed seats in it, set up a water-pot, and fixed an oil lamp. Then they returned to the Blessed One, and bowing, stood beside him, and said: "All things are ready, Lord! It is time for you to do what you deem most fit."

22. And the Blessed One robed himself, took his bowl and other things, went with the brethren to the rest house, washed his feet, entered the hall, and took his seat against the centre pillar, with his face towards the east. And the brethren also, after washing their feet, entered the hall, and took their seats round the Blessed One, against the western wall, and facing the east. And the Pâṭaligâma disciples too, after washing their feet, entered the hall, and took their seats opposite the Blessed One, against the eastern wall, and facing toward the west.

23. Then the Blessed One addressed the Pâṭaligâma disciples, and said: "Fivefold, O householders, is the loss of the wrong-doer through his want of rectitude. In the first place the wrong-doer, devoid of rectitude, falls into great poverty through sloth; in the next place his evil repute gets noised abroad; thirdly, whatever society he enters—whether of Brâhmans, nobles, heads of houses, or Samaṇas—he enters shyly and confused; fourthly, he is full of anxiety when he dies; and lastly, on the dissolution of the body, after death, he is reborn into some unhappy state of suffering or woe. This, O householders, is the fivefold loss of the evil-doer!"

24. "Fivefold, O householders, is the gain of the well-doer through his practice of rectitude. In the first place the well-doer, strong in rectitude, acquires great wealth through his industry; in the next place, good reports of him are spread abroad; thirdly, whatever society he enters—whether of nobles, Brâhmans, heads of houses, or

members of the order—he enters confident and self-possessed; fourthly, he dies without anxiety; and lastly, on the dissolution of the body, after death, he is reborn into some happy state in heaven. This, O householders, is the fivefold gain of the well-doer."

25. When the Blessed One had thus taught the disciples, and incited them, and roused them, and gladdened them, far in to the night with religious discourse, he dismissed them, saying, "The night is far spent, O householders. It is time for you to do what you deem most fit." "Even so, Lord!" answered the disciples of Pâṭaligâma, and they rose from their seats, and bowing to the Blessed One, and keeping him on their right hand as they passed him, they departed thence.

And the Blessed One, not long after the disciples of Pâṭaligâma had departed thence, entered into his private chamber.

26. At that time Sunîdha and Vassakâra, the chief ministers of Magadha, were building a fortress at Pâṭaligâma to repel the Vaggians, and there were a number of fairies who haunted in thousands the plots of ground there. Now, wherever ground is so occupied by powerful fairies, they bend the hearts of the most powerful kings and ministers to build dwelling-places there, and fairies of middling and inferior power bend in a similar way the hearts of middling or inferior kings and ministers.

27. And the Blessed One, with his great and clear vision, surpassing that of ordinary men, saw thousands of those fairies haunting Pâṭaligâma. And he rose up very early in the morning, and said to Ânanda: "Who is it then, Ânanda, who is building a fortress at Pâṭaligâma?"

"Sunîdha and Vassakâra, Lord, the chief ministers of Magadha, are building a fortress there to keep back the Vaggians."

28. They act, Ânanda, as if they had consulted with the Tâvatiṁsa angels. (And telling him of what he had seen, and of the influence such fairies had, he added): "And among famous places of residence and haunts of busy men, this will become the chief, the city of Pâṭali-putta, a centre for the interchange of all kinds of wares. But three dangers will hang over Pâṭali-putta, that of fire, that of water, and that of dissension."

29. Now Sunîdha and Vassakâra, the chief ministers of Magadha, proceeded to the place where the Blessed One was. And when they had come there they exchanged with the Blessed One the greetings and compliments of friendship and civility, and stood there respectfully on one side. And, so standing, Sunîdha and Vassakâra, the chief ministers of Magadha, spake thus to the Blessed One:

"May the venerable Gotama do us the honor of taking his meal, together with the company of the brethren, at our house to-day." And the Blessed One signified, by silence, his consent.

30. Then when Sunîdha and Vassakâra, the chief ministers of

Magadha, perceived that he had given his consent, they returned to the place where they dwelt. And on arriving there, they prepared sweet dishes of boiled rice, and cakes; and informed the Blessed One, saying:

"The hour of food has come, O Gotama, and all is ready."

And the Blessed One robed himself early, took his bowl with him, and repaired with the brethren to the dwelling-place of Sunidha and Vassakâra, and sat down on the seat prepared for him. And with their own hands they set the sweet rice and the cakes before the brethren with the Buddha at their head, and waited on them till they had had enough. And when the Blessed One had finished eating his meal, the ministers brought a low seat, and sat down respectfully at his side.

31. And when they were thus seated the Blessed One gave thanks in these verses:—

"Wheresoe'er the prudent man shall take up his abode
Let him support there good and upright men of self-control.
Let him give gifts to all such deities as may be there.
Revered, they will revere him: honored, they honor him again;
Are gracious to him as a mother to her own, her only son.
And the man who has the grace of the gods, good fortune
he beholds."

32. And when he had thanked the ministers in these verses he rose from his seat and departed thence. And they followed him as he went, saying, "The gate the Samaṇa Gotama goes out by to-day shall be called Gotama's gate, and the ferry at which he crosses the river shall be called Gotama's ferry." And the gate he went out at was called Gotama's gate.

33. But the Blessed One went on to the river. And at that time the river Ganges was brimful and overflowing; and wishing to cross to the opposite bank, some began to seek for boats, some for rafts of wood, while some made rafts of basket-work. Then the Blessed One as instantaneously as a strong man would stretch forth his arm, or draw it back again when he had stretched it forth, vanished from this side of the river, and stood on the further bank with the company of the brethren.

34. And the Blessed One beheld the people looking for boats and rafts, and as he beheld them he brake forth at that time into this song:—

"They who cross the ocean drear
Making a solid path across the pools—
Whilst the vain world ties its basket rafts—
These are the wise, these are the saved indeed!"

End of the First Portion for Recitation.

## CHAPTER II

1. Now the Blessed One addressed the venerable Ânanda, and said: "Come, Ânanda, let us go on to Kotigâma."

"So be it, Lord!" said Ânanda, in assent, to the Blessed One.

The Blessed One proceeded with a great company of the brethren to Kotigâma; and there he stayed in the village itself.

2. And at that place the Blessed One addressed the brethren, and said: "It is through not understanding and grasping four Noble Truths, O brethren, that we have had to run so long, to wander so long in this weary path of transmigration, both you and I!"

"And what are these four?"

"The noble truth about sorrow; the noble truth about the cause of sorrow; the noble truth about the cessation of sorrow; and the noble truth about the path that leads to that cessation. But when these noble truths are grasped and known the craving for existence is rooted out, that which leads to renewed existence is destroyed, and then there is no more birth!"

3. Thus spake the Blessed One; and when the Happy One had thus spoken, then again the Teacher said:

> "By not seeing the four Noble Truths as they really are,
> Long is the path that is traversed through many a birth;
> When these are grasped, the cause of birth is then removed,
> The root of sorrow rooted out, and there is no more birth."

4. There too, while staying at Kotigâma, the Blessed One held that comprehensive religious discourse with the brethren on the nature of upright conduct, and of earnest contemplation, and of intelligence. "Great is the fruit, great the advantage of earnest contemplation when set round with upright conduct. Great is the fruit, great the advantage of intellect when set round with earnest contemplation. The mind set round with intelligence is freed from the great evils,—that is to say, from sensuality, from individuality, from delusion, and from ignorance."

5. Now when the Blessed One had remained as long as was convenient at Kotigâma, he addressed the venerable Ânanda, and said: "Come, Ânanda, let us go on to the villages of Nâdika."

"So be it, Lord!" said Ânanda, in assent, to the Blessed One.

And the Blessed proceeded to the villages of Nâdika with a great company of the brethren; and there, at Nâdika, the Blessed One stayed at the Brick Hall.

6. And the venerable Ânanda went to the Blessed One and paid him reverence and took his seat beside him. And when he was seated, he addressed the Blessed One, and said: "The brother named Sâlha has died at Nâdika, Lord. Where has he been reborn, and what is his destiny? The sister named Nandâ has died, Lord, at Nâdika. Where is she reborn, and what is her destiny?" And in the same terms he inquired concerning the devout Sudatta, and the devout lady Sugâtâ, the devout Kakudha, and Kâlinga, and Nikata, and Katissabha, and Tuttha, and Santuttha, and Bhadda, and Subhadda.

7. "The brother named Sâlha, Ânanda, by the destruction of the great evils has by himself, and in this world, known and realized and attained to Arahatship, and to emancipation of heart and to emancipation of mind. The sister named Nandâ, Ânanda, has, by the complete destruction of the five bonds that bind people to this world, become an inheritor of the highest heavens, there to pass entirely away, thence never to return. The devout Sudatta, Ânanda, by the complete destruction of the three bonds, and by the reduction to a minimum of lust, hatred, and delusion has become a Sakadâgâmin, who on his first return to this world will make an end of sorrow. The devout woman Sugâtâ, Ânanda, by the complete destruction of the three bonds, has become converted, is no longer liable to be reborn in a state of suffering, and is assured of final salvation. The devout Kakudha, Ânanda, by the complete destruction of the five bonds that bind people to these lower worlds of lust, has become an inheritor of the highest heavens, there to pass entirely away, thence never to return. So also is the case with Kâlinga, Nikata, Katissabha, Tuttha, Santuttha, Bhadda, and Subhadda, and with more than fifty devout men of Nâdika. More than ninety devout men of Nâdika, who have died, Ânanda, have by the complete destruction of the three bonds, and by the reduction of lust, hatred, and delusion, become Sakadâgâmins, who on their first return to this world will make an end of sorrow. More than five hundred devout men of Nâdika who have died, Ânanda, have by the complete destruction of the three bonds become converted, are no longer liable to be reborn in a state of suffering, and are assured of final salvation.

8. "Now there is nothing strange in this, Ânanda, that a human being should die, but that as each one does so you should come to the Buddha, and inquire about them in this manner, that is wearisome to the Buddha. I will, therefore, teach you a way of truth, called the Mirror of Truth, which if an elect disciple possess he may himself predict of himself, "Hell is destroyed for me, and rebirth as an animal, or a ghost, or in any place of woe. I am con-

verted, I am no longer liable to be reborn in a state of suffering, and am assured of final salvation."

9. "What then, Ânanda, is this mirror of truth? It is the consciousness that the elect disciple is in this world possessed of faith in the Buddha—believing the Blessed One to be the Holy One, the Fully-enlightened One, Wise, Upright, Happy, World-knowing, Supreme, the Bridler of men's wayward hearts, the Teacher of gods and men the Blessed Buddha. And that he (the disciple) is possessed of faith in the Truth—believing the truth to have been proclaimed by the Blessed One, of advantage in this world, passing not away, welcoming all, leading to salvation, and to be attained to by the wise, each one for himself. And that he (the disciple) is possessed of faith in the Order—believing the multitude of the disciples of the Blessed One who are walking in the four stages of the noble eightfold path, the righteous, the upright, the just, the law-abiding—believing this church of the Buddha to be worthy of honor, of hospitality, of gifts, and of reverence; to be the supreme sowing ground of merit for the world; to be possessed of the virtues beloved by the good, virtues unbroken, intact, unspotted, unblemished, virtues which make men truly free, virtues which are praised by the wise, are untarnished by the desire of future life or by the belief in the efficacy of outward acts, and are conducive to high and holy thought."

10. "This, Ânanda, is the way, the mirror of truth, which if an elect disciple possess he may himself predict of himself: 'Hell is destroyed for me; and rebirth as an animal, or a ghost, or in any place of woe. I am converted; I am no longer liable to be reborn in a state of suffering, and am assured of final salvation.'"

11. There, too, at the Brick Hall at Nâdika the Blessed One addressed to the brethren that comprehensive religious discourse on the nature of upright conduct, and of earnest contemplation, and of intelligence.

"Great is the fruit, great the advantage of earnest contemplation when set round with upright conduct. Great is the fruit, great the advantage of intellect when set round with earnest contemplation. The mind set round with intelligence is freed from the great evils, that is to say, from sensuality, from individuality, from delusion, and from ignorance."

12. Now when the Blessed One had remained as long as he wished at Nadika, he addressed Ânanda, and said: "Come, Ânanda, let us go on to Vesâli."

"So be it, Lord!" said Ânanda, in assent, to the Blessed One.

Then the Blessed One proceeded, with a great company of the brethren, to Vesâli; and there at Vesâli the Blessed One stayed at Ambapâli's grove.

13. Now there the Blessed One addressed the brethren, and said: "Let a brother, O mendicants, be mindful and thoughtful; this is our instruction to you."

14. "And how does a brother become mindful?"

"Herein, O mendicants, let a brother, as he dwells in the body, so regard the body that he, being strenuous, thoughtful, and mindful may, whilst in the world overcome the grief which arises from bodily craving—while subject to sensations, let him continue so to regard the sensations that he, being strenuous, thoughtful, and mindful, may, whilst in the world, overcome the grief arising from the craving which follows our sensation—and so also as he thinks or reasons or feels let him overcome the grief which arises from the craving due to ideas, or reasoning, or feeling."

15. "And how does a brother become thoughtful?"

"He acts, O mendicants, in full presence of mind whatever he may do, in going out and coming in, in looking and watching, in bending in his arm or stretching it forth, in wearing his robes or carrying his bowl, in eating and drinking, in consuming or tasting, in walking or standing or sitting, in sleeping or waking, in talking and in being silent.

"Thus let a brother, O mendicants, be mindful and thoughtful; this is our instruction to you."

16. Now the courtesan Ambapâli heard that the Blessed One had arrived at Vesâli, and was staying at her mango grove. And ordering a number of magnificent vehicles to be made ready, she mounted one of them, and proceeded with her train towards her garden. She went in the carriage as far as the ground was passable for carriages; there she alighted; and she proceeded on foot to the place where the Blessed One was, and took her seat respectfully on one side. And when she was thus seated the Blessed One instructed, aroused, incited, and gladdened her with religious discourse.

17. Then she—instructed, aroused, incited, and gladdened with his words—addressed the Blessed One, and said:

"May the Blessed One do me the honor of taking his meal, together with the brethren, at my house to-morrow."

And the Blessed One gave, by silence, his consent. Then when Ambapâli the courtesan saw that the Blessed One had consented, she rose from her seat and bowed down before him, and keeping him on her right hand as she past him, she departed thence.

18. Now the Li*kkh*avis of Vesâli heard that the Blessed One had arrived at Vesâli, and was staying at Ambapâli's grove. And ordering a number of magnificent carriages to be made ready, they mounted one of them and proceeded with their train to Vesâli. Some of them were dark, dark in color, and wearing dark clothes and ornaments: some of them were fair, fair in color, and wearing

light clothes and ornaments: some of them were red, ruddy in color, and wearing red clothes and ornaments: some of them were white, pale in color, and wearing white clothes and ornaments.

19. And Ambapâli drove up against the young Likkhavis, axle to axle, wheel to wheel, and yoke to yoke, and the Likkhavis said to Ambapâli the courtesan, "How is it, Ambapâli, that thou drivest up against us thus?"

"My Lords, I have just invited the Blessed One and his brethren for their morrow's meal," said she.

"Ambapâli! give up this meal to us for a hundred thousand," said they.

"My Lords, were you to offer all Vesâli with its subject territory, I would not give up so honorable a feast!"

Then the Likkhavis cast up their hands, exclaiming, "We are outdone by this mango girl! we are out-reached by this mango girl!" and they went on to Ambapâli's grove.

20. When the Blessed One saw the Likkhavis approaching in the distance, he addressed the brethren, and said.

"O brethren, let those of the brethren who have never seen the Tâvatimsa gods, gaze upon this company of the Likkhavis, behold this company of the Likkhavis, compare this company of the Likkhavis—even as a company of Tâvatimsa gods."

21. And when they had ridden as far as the ground was passable for carriages, the Likkhavis alighted there, and then went on on foot to the place where the Blessed One was, and took their seats respectfully by his side. And when they were thus seated the Blessed One instructed and roused and incited and gladdened them with religious discourse.

22. Then they instructed and roused and incited and gladdened with his words, addressed the Blessed One, and said, "May the Blessed One do us the honor of taking his meal, together with the brethren, at our house to-morrow?"

"O Likkhavis, I have promised to dine to-morrow with Ambapâli the courtesan," was the reply.

Then the Likkhavis cast up their hands, exclaiming, "We are outdone by this mango girl! we are out-reached by this mango girl!" And expressing their thanks and approval of the words of the Blessed One, they rose from their seats and bowed down before the Blessed One, and keeping him on their right hand as they past him, they departed thence.

23. And at the end of the night Ambapâli the courtesan made ready in her mansion sweet rice and cakes, and announced the time to the Blessed One, saying, "The hour, Lord, has come, and the meal is ready!"

And the Blessed One robed himself early in the morning, and

took his bowl, and went with the brethren to the place where Ambapâli's dwelling-house was: and when he had come there he seated himself on the seat prepared for him. And Ambapâli the courtesan set the sweet rice and cakes before the order, with the Buddha at their head, and waited upon them till they refused any more.

24. And when the Blessed One had quite finished his meal, the courtesan had a low stool brought, and sat down at his side, and addressed the Blessed One, and said: "Lord, I present this mansion to the order of mendicants, of which the Buddha is the chief." And the Blessed One accepted the gift; and after instructing, and rousing, and inciting, and gladdening her with religious discourse, he rose from his seat and departed thence.

25. While at Ambapâli's mango grove the Blessed One held that comprehensive religious discourse with the disciples on the nature of upright conduct, and of earnest contemplation, and of intelligence.

"Great is the fruit, great the advantage of earnest contemplation when set round with upright conduct. Great is the fruit, great the advantage of intellect when set round with earnest contemplation. The mind set round with intelligence is freed from the great evils, that is to say, from sensuality, from individuality, from delusion, and from ignorance."

26. Now when the Blessed One had remained as long as he wished at Ambapâli's grove, he addressed Ânanda, and said: "Come, Ânanda, let us go on to Beluva."

"So be it, Lord," said Ânanda, in assent, to the Blessed One.

Then the Blessed One proceeded, with a great company of the brethren, to Beluva, and there the Blessed One stayed in the village itself.

27. Now the Blessed One there addressed the brethren, and said: "O mendicants, do you take up your abode round about Vesâli, each according to the place where his friends, intimates, and close companions may live, for the rainy season of vassa. I shall enter upon the rainy season here at Beluva."

"So be it, Lord!" said those brethren, in assent, to the Blessed One. And they entered upon the rainy season round about Vesâli, each according to the place where his friends or intimates or close companions lived: whilst the Blessed One stayed even there at Beluva.

28. Now when the Blessed One had thus entered upon the rainy season, there fell upon him a dire sickness, and sharp pains came upon him, even unto death. But the Blessed One, mindful and self-possessed, bore them without complaint.

29. Then this thought occurred to the Blessed One, "It would not be right for me to pass away from existence without address-

ing the disciples, without taking leave of the order. Let me now, by a strong effort of the will, bend this sickness down again, and keep my hold on life till the alotted time be come."

30. And the Blessed One, by a strong effort of the will, bent that sickness down again, and kept his hold on life till the time he fixed upon should come. And the sickness abated upon him.

31. Now very soon after the Blessed One began to recover; when he had quite got rid of the sickness, he went out from the monastery, and sat down behind the monastery on a seat spread out there. And the venerable Ânanda went to the place where the Blessed One was, and saluted him, and took a seat respectfully on one side, and addressed the Blessed One, and said: "I have beheld, Lord, how the Blessed One was in health, and I have beheld how the Blessed One had to suffer. And though at the sight of the sickness of the Blessed One my body became weak as a creeper, and the horizon became dim to me, and my faculties were no longer clear, yet notwithstanding I took some little comfort from the thought that the Blessed One would not pass away from existence until at least he had left instructions as touching the order."

32. "What, then, Ânanda? Does the order expect that of me? I have preached the truth without making any distinction between exoteric and esoteric doctrine: for in respect of the truths, Ânanda, the Tathâgata has no such thing as the closed fist of a teacher, who keeps some things back. Surely, Ânanda, should there be any one who harbors the thought, "It is I who will lead the brotherhood," or, "The order is dependent upon me," it is he who should lay down instructions in any matter concerning the order. Now the Tathâgata, Ânanda, thinks not that it is he who should lead the brotherhood, or that the order is dependent upon him. Why then should he leave instructions in any matter concerning the order? I too, O Ânanda, am now grown old, and full of years, my journey is drawing to its close, I have reached my sum of days, I am turning eighty years of age; and just as a worn-out cart, Ânanda, can only with much additional care be made to move along, so, methinks, the body of the Tathâgata can only be kept going with much additional care. It is only, Ânanda, when the Tathâgata, ceasing to attend to any outward thing, or to experience any sensation, becomes plunged in that devout meditation of heart which is concerned with no material object—it is only then that the body of the Tathâgata is at ease.

33. "Therefore, O Ânanda, be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to the truth as a lamp. Hold fast as a refuge to the truth. Look not for refuge to any one besides yourselves. And how, Ânanda, is a brother to be a lamp unto himself, a refuge to

himself, betaking himself to no external refuge, holding fast to the truth as a lamp, holding fast as a refuge to the truth, looking not for refuge to any one besides himself?

34. "Herein, O Ânanda, let a brother, as he dwells in the body, so regard the body that he, being strenuous, thoughtful, and mindful may, whilst in the world, overcome the grief which arises from bodily craving—while subject to sensations let him continue so to regard the sensations that he, being strenuous, thoughtful, and mindful, may, whilst in the world, overcome the grief which arises from the sensations—and so, also, as he thinks, or reasons, or feels, let him overcome the grief which arises from the craving due to ideas, or to reasoning, or to feeling.

35. "And whosoever, Ânanda, either now or after I am dead, shall be a lamp unto themselves, and a refuge unto themselves, shall betake themselves to no external refuge, but holding fast to the truth as their lamp, and holding fast as their refuge to the truth, shall look not for refuge to any one besides themselves—it is they, Ânanda, among my bhikkhus, who shall reach the very topmost Height!—but they must be anxious to learn.

End of the Second Portion for Recitation.

## CHAPTER III

1. Now the Blessed One robed himself early in the morning, and taking his bowl in the robe, went into Vesâli for alms, and when he returned he sat down on the seat prepared for him, and after he had finished eating the rice he addressed the venerable Ânanda, and said: "Take up the mat, Ânanda; I will go to spend the day at the *K*âpâla *K*etiya."

"So be it, Lord!" said the venerable Ânanda, in assent to the Blessed One. And taking up the mat he followed step for step behind the Blessed One.

2. So the Blessed One proceeded to the *K*âpâla *K*etiya, and when he had come there he sat down on the mat spread out for him, and the venerable Ânanda took his seat respectfully beside him. Then the Blessed One addressed the venerable Ânanda and said: "How delightful a spot, Ânanda, is Vesâli, and the Udena *K*etiya, and the Gotamaka *K*etiya, and the Sattambaka *K*etiya, and the Bahuputta *K*etiya, and the Sârandada *K*etiya, and the *K*âpâla *K*etiya.

3. "Ânanda! whosoever has thought out, developed, practised, accumulated, and ascended to the very heights of the four paths to Iddhi, and so mastered them as to be able to use them as a means of (mental) advancement, and as a basis for edification, he, should he desire it, could remain in the same birth for a kalpa, or for that portion of the kalpa which had yet to run. Now the Tathâgata has thought them out, and thoroughly practised and developed them (in all respects as just more fully described) and he could, therefore, should he desire it, live on yet for a kalpa, or for that portion of the kalpa which has yet to run."

4. But even though a suggestion so evident and a hint so clear were thus given by the Blessed One, the venerable Ânanda was incapable of comprehending them; and he besought not the Blessed One, saying, "Vouchsafe, Lord, to remain during the kalpa! Live on through the kalpa, O Blessed One! for the good and the happiness of the great multitudes, out of pity for the world, for the good and the gain and the weal of gods and men!" So far was his heart possessed by the Evil One.

5. A second and a third time did the Blessed One (say the same thing, and a second and a third time was Ânanda's heart thus hardened).

6. Now the Blessed One addressed the venerable Ânanda and

said: "You may leave me, Ânanda, awhile, and do whatever seemeth to thee fit."

"So be it, Lord!" said the venerable Ânanda, in assent, to the Blessed, and rising from his seat he saluted the Blessed One, and passing him on the right, sat down at the foot of a certain tree not far off thence.

7. Now not long after the venerable Ânanda had been gone, Mâra, the Evil One, approached the Blessed One, and stood beside him. And so standing there, he addressed the Blessed One in these words:

"Pass away now, Lord, from existence; let the Blessed One now die. Now is the time for the Blessed One to pass away—even according to the word which the Blessed One spoke when he said: "I shall not die, O Evil One! until the brethren and sisters of the order, and until the lay-disciples of either sex shall have become true hearers, wise and well-trained, ready and learned, versed in the Scriptures, fulfilling all the greater and the lesser duties, correct in life, walking according to the precepts—until they, having thus themselves learned the doctrine, shall be able to tell others of it, preach it, make it known, establish it, open it, minutely explain it and make it clear—until they, when others start vain doctrine, shall be able by the truth to vanquish and refute it, and so to spread the wonder-working truth abroad!"

8. "And now, Lord, the brethren and sisters of the order and the lay-disciples of either sex have become (all this), are able to do (all this). Pass away now therefore, Lord, from existence; let the Blessed One now die! The time has come for the Blessed One to pass away—even according to the word which he spake when he said, "I shall not die, O Evil One! until this pure religion of mine shall have become successful, prosperous, widespread, and popular in all its full extent—until, in a word, it shall have been well proclaimed to men." And now, Lord, this pure religion of thine has become (all this). Pass away now therefore, Lord, from existence; let the Blessed One now die! The time has come for the Blessed One to pass away!"

9. And when he had thus spoken, the Blessed One addressed Mâra, the Evil One, and said: "O Evil One! make thyself happy, the final extinction of the Tathâgata shall take place before long. At the end of three months from this time the Tathâgata will die!"

10. Thus the Blessed One while at the *Kâpâla Ketiya* deliberately and consciously rejected the rest of his allotted sum of life. And on his so rejecting it there arose a mighty earthquake, and awful and terrible, and the thunders of heaven burst forth. And when the Blessed One beheld this, he broke out at that time into this hymn of exultation:

"His sum of life the sage renounced,
The cause of life immeasurable or small;
With inward joy and calm, he broke,
Like coat of mail, his life's own cause!"

11. Now the following thought occurred to the venerable Ânanda: "Wonderful indeed and marvellous is it that this mighty earthquake should arise, awful and terrible, and that the thunders of heaven should burst forth! What may be the proximate, what the remote cause of the appearance of this earthquake?"

12. Then the venerable Ânanda went up to the place where the Blessed One was, and did obeisance to the Blessed One, and seated himself respectfully at one side, and said: "Wonderful indeed and marvellous is it that this mighty earthquake should arise, awful and terrible, and that the thunders of heaven should burst forth! What may be the proximate, what the remote cause of the appearance of this earthquake?"

13. "Eight are the proximate, eight the remote causes, Ânanda, for the appearance of a mighty earthquake. What are the eight? This great earth, Ânanda, is established on water, the water on wind, and the wind rests upon space. And at such a time, Ânanda, as the mighty winds blow, the waters are shaken by the mighty winds as they blow, and by the moving water the earth is shaken. These are the first causes, proximate and remote, of the appearance of a mighty earthquake.

14. "Again, Ânanda, a Samaṇa or a Brâhman of great (intellectual) power, and who has the feeling of his heart well under his control; or a god or fairy (devatâ) of great might and power,—or a Brâhman of great (intellectual) power, and who has the feeling of his heart well under his control; or a god or fairy (devatâ) of great might and power,—when such a one by intense meditation of the finite idea of earth, or the infinite idea of water (has succeeded in realising the comparative value of things) he can make this earth move and tremble and be shaken violently. These are the second causes, proximate or remote, of the appearance of a mighty earthquake.

15. "Again, Ânanda, when a Bodhisatta consciously and deliberately leaves his temporary form in the heaven of delight and descends into his mother's womb, then is this earth made to quake and tremble and is shaken violently. These are the third causes, proximate or remote, of the appearance of a mighty earthquake.

16. "Again, Ânanda, when a Bodhisatta deliberately and consciously quits his mother's womb, then the earth quakes and trembles and is shaken violently. This is the fourth cause, proximate and remote, of the appearance of a mighty earthquake.

17. "Again, Ânanda, when a Tathâgata arrives at the supreme and perfect enlightenment, then this earth quakes and trembles and is shaken violently. This is the fifth cause, proximate and remote, of the appearance of a mighty earthquake.

18. "Again, Ânanda, when a Tathâgata founds the sublime kingdom of righteousness, then this earth quakes and trembles and is shaken violently. This is the sixth cause, proximate and remote, of the appearance of a mighty earthquake.

19. "Again, Ânanda, when a Tathâgata consciously and deliberately rejects the remainder of his life, then this earth quakes and trembles and is shaken violently. This is the seventh cause, proximate and remote, of the appearance of a mighty earthquake.

20. "Again, Ânanda, when a Tathâgata passes entirely away with that utter passing away in which nothing whatever is left behind, then this earth quakes and trembles and is shaken violently. This is the eighth cause, proximate and remote, of the appearance of a mighty earthquake.

21. "Now of eight kinds, Ânanda, are these assemblies. Which are the eight? Assemblies of nobles, Brâhmaṇas, householders, and Samaṇas, and the angel hosts of the Guardian Angels, the Great Thirty-Three, Mâra and Brahma.

22. "Now I call to mind, Ânanda, how when I used to enter into an assembly of many hundred nobles, before I has seated myself there or talked to them or started a conversation with them, I used to become in colour like unto their colour, and in voice like unto their voice. Then with religious discourse I used to instruct, incite, and quicken them, and fill them with gladness. But they knew me not when I spoke, and would say, 'Who may this be who thus speaks? a man or a god?' Then having instructed, incited, quickened, and gladdened them with religious discourse, I would vanish away. But they knew me not even when I vanished away; and would say, 'Who may this be who has thus vanished away? a man or a god?' "

23. (And in the same words the Blessed One spake of how he had been used to enter into assemblies of each of the other of the eight kinds, and of how he had not been made known to them either in speaking or in vanishing away.) "Now these, Ânanda, are the eight assemblies."

24. "Now these, Ânanda, are the eight positions of mastery (over the delusion arising from the apparent permanence of external things). What are the eight?

25. "When a man having subjectively the idea of form sees externally forms which are finite, and pleasant or unpleasant to the sight, and having mastered them, is conscious that he knows and sees—this is the first position of mastery.

26. "When a man having subjectively the idea of form sees

externally forms which are boundless, and pleasant or unpleasant to the sight, and having mastered them, is conscious that he knows and sees—this is the second position of mastery.

27. "When a man without the subjective idea of form sees externally forms which are finite, and pleasant or unpleasant to the sight, and having mastered them, is conscious that he knows and sees—this is the third position of mastery.

28. "When a man without the subjective idea of form sees externally forms which are boundless, and pleasant or unpleasant to the sight, and having mastered them, is conscious that he knows and sees—this is the fourth position of mastery.

29. "When a man without the subjective idea of form sees externally forms that are blue in colour, blue in appearance, and reflecting blue,—just, for instance, as the Ummâ flower is blue in colour, blue in appearance, and reflecting blue; or, again, as that fine muslin of Benares which, on whichever side you look at it, is blue in colour, blue in appearance, and reflecting blue,—when a man without the subjective idea of form sees externally forms which, just in that way, are blue, blue in colour, blue in appearance, and reflecting blue, and having mastered them, is conscious that he knows and sees—that is the fifth position of mastery."

30-32. (The sixth, seventh, and eighth positions of mastery are explained in words identical with those used to explain the fifth; save that yellow, red, and white are respectfully substituted throughout for blue; and the Kanikâra flower, the Bandhu-givaka flower, and the morning star are respectively substituted for the Ummâ flower, as the first of the two objects given as examples.)

33. "Now these stages of deliverance, Ânanda (from the hindrance to thought arising from the sensations and ideas due to external forms), are eight in number. Which are the eight?

34. "A man possessed with the idea of form sees forms—this is the first stage of deliverance.

35. "Without the subjective idea of form, he sees forms externally—this is the second stage of deliverance.

36. "With the thought 'it is well,' he becomes intent (upon what he sees)—this is the third stage of deliverance.

37. "By passing quite beyond all idea of form, by putting an end to all idea of resistance, by paying no attention to the idea of distinction, he thinking "it is all infinite space," reaches (mentally) and remains in the state of mind in which the idea of the infinity of space is the only idea that is present—this is the fourth stage of deliverance.

38. "By passing quite beyond all idea of space being the infinite basis, he, thinking "it is all infinite reason," reaches (mentally) and

remains in the state of mind to which the infinity of reason is alone present—this is the fifth stage of deliverance.

39. "By passing quite beyond the mere consciousness of the infinity of reason, he, thinking "nothing at all exists," reaches (mentally) and remains in the state of mind to which nothing at all is specially present—this is the sixth stage of deliverance.

40. "By passing quite beyond all idea of nothingness he reaches (mentally) and remains in the state of mind to which neither ideas nor the absence of ideas are specially present—this is the seventh stage of deliverance.

41. "By passing quite beyond the state of 'neither ideas nor the absence of ideas' he reaches (mentally) and remains in the state of mind in which both sensations and ideas have ceased to be—this is the eighth stage of deliverance.

42. "Now these, Ânanda, are the eight stages of deliverance.

43. "On one occasion, Ânanda, I was resting under the shepherd's Nigrodha tree on the bank of the river Nerañgarâ immediately after having reached the great enlightenment. Then Mâra, the Evil One, came, Ânanda, to the place where I was, and standing beside me he addressed me in the words: 'Pass away now, Lord, from existence! Let the Blessed One now die! Now is the time for the Blessed One to pass away!'

44. "And when he had thus spoken, Ânanda, I addressed Mâra, the Evil One, and said: 'I shall not die, O Evil One! until not only the brethren and sisters of the order, but also the lay-disciples of either sex shall have become true hearers, wise and well-trained, ready and learned, versed in the Scriptures, fulfilling all the greater and the lesser duties, correct in life, walking according to the precepts—until they, having thus themselves learned the doctrine, shall be able to tell others of it, preach it, make it known, establish it, open it, minutely explain it and make it clear—until they, when others start vain doctrine, shall be able by the truth to vanquish and refute it, and so to spread the wonder-working truth abroad!

45. "'I shall not die until this pure religion of mine shall have become successful, prosperous, wide-spread, and popular in all its full extent—until, in a word, it shall have been well proclaimed among men!'

46. "And now again to-day, Ânanda, at the *K*âpala *K*etiya, Mâra, the Evil One, came to the place where I was, and standing beside me addressed me (in the same words).

47. "And when he had thus spoken, Ânanda, I answered him and said: 'Make thyself happy, the final extinction of the Tathâgata shall take place before long. At the end of three months from this time the Tathâgata will die!'

48. "Thus, Ânanda, the Tathâgata has now to-day at the Kâpâla

consciously and deliberately rejected the rest of his allotted term of life."

49. And when he had thus spoken the venerable Ânanda addressed the Blessed One, and said: "Vouchsafe, Lord, to remain during the kalpa! live on through the kalpa, O Blessed One! for the good and the happiness of the great multitudes, out of pity for the world, for the good and the gain and the weal of gods and men!"

50. "Enough now, Ânanda, beseech not the Tathâgata!" was the reply. "The time for making such request is past."

51. And again, the second time, the venerable Ânanda besought the Blessed One (in the same words. And he received from the Blessed One the same reply).

52. And again, the third time, the venerable Ânanda besought the Blessed One (in the same words).

53. "Hast thou faith, Ânanda, in the wisdom of the Tathâgata?"

"Even so, Lord!"

"Now why, then, Ânanda, dost thou trouble the Tathâgata even until the third time?"

54. "From his own mouth have I heard from the Blessed One, from his own mouth have I received this saying, 'Whosoever has thought out, Ânanda, and developed, practised, accumulated, and ascended to the very heights of the four paths to saintship, and so mastered them as to be able to use them as a means of (mental) advancement, and as a basis for edification—he, should he desire it, could remain in the same birth for a kalpa, or for that portion of a kalpa which has yet to run.' Now the Tathâgata has thought out and thoroughly practised them (in all respects as just now fully described), and might, should he desire it, remain alive for a kalpa, or for that portion of a kalpa which has yet to run."

55. "Hast thou faith, Ânanda?"

"Even so, Lord!"

"Then, O Ânanda, thine is the fault, thine is the offence—in that when a suggestion so evident and a hint so clear were thus given thee by the Tathâgata, thou wast yet incapable of comprehending them, and thou besoughtest not the Tathâgata, saying, 'Vouchsafe, Lord, to remain during the kalpa. Live on, O Blessed One! through the kalpa for the good and the happiness of the great multitudes, out of pity for the world, for the good and the gain and the weal of gods and men.' If thou shouldst then have so besought the Tathâgata, the Tathâgata might have rejected the appeal even to the second time, but the third time he would have granted it. Thine, therefore, O Ânanda, is the fault, thine is the offence!"

56. "On one occasion, Ânanda, I was dwelling at Râgagaha, on the hill called the Vulture's Peak. Now there, Ânanda, I spoke to thee, and said: 'How pleasant, a spot, Ânanda, is Râgagaha; how

pleasant in this Vulture's Peak.' Whosoever has thought out, Ânanda, and developed, practised, accumulated, and ascended to the very heights of the four paths to saintship, and so mastered them as to be able to use them as a means of (mental) advancement, and as a basis for edification—he, should he desire it, could remain in the same birth for a kalpa, or for that portion of a kalpa which has yet to run. But even when a suggestion so evident and a hint so clear were thus given thee by the Tathâgata, thou wast yet incapable of comprehending them, and thou besoughtest not the Tathâgata, saying, 'Vouchsafe, Lord, to remain during the kalpa. Live on, O Blessed One! through the kalpa for the good and the happiness of the great multitudes, out of pity for the world, for the good and the gain and the weal of gods and men.' If thou shouldst then have so besought the Tathâgata, the Tathâgata, might have rejected the appeal even to the second time, but the third time he would have granted it. Thine, therefore, O Ânanda, is the fault, thine is the offence!

57. "On one occasion, Ânanda, I was dwelling at that same Râgagaha in the Banyan Grove—on one occasion at that same Râgagaha at the Robbers' Cliff—on one occasion at that same Râgagaha in the Sattapa*nni* cave on the slope of Mount Vebhâra—on one occasion at that same Râgagaha at the Black Rock on the slope of Mount Isigili—on one occasion at that same Râgagaha in the Sîtavana Grove in the mountain cave Sappaso*ndi*ka—on one occasion at that same Râgagaha in the Tapoda Grove—on one occasion at that same Râgagaha in the Bambu Grove in the Squirrels' Feeding Ground—on one occasion at that same Râgagaha in Givaka's Mango Grove—on one occasion at that same Râgagaha in the Deer Forest at Maddaku*kkhi*."

58. "Now there too, Ânanda, I spoke to thee, and said: 'How pleasant, Ânanda, is Râgagaha; how pleasant the Vulture's Peak; how pleasant the Banyan tree of Gotama; how pleasant the Robbers' Cliff; how pleasant the Sattapa*nni* cave on the slope of Mount Vebhâra; how pleasant the Black Rock on the slope of Mount Isigili; how pleasant the mountain cave Sappaso*ndi*ka in the Sitavanna Grove; how pleasant the Tapoda Grove; how pleasant the Squirrels' Feeding Ground in the Bambu Grove; how pleasant Givaka's Mango Grove; how pleasant the Deer Forest at Maddaku*kkhi*!

59. "'Whosoever, Ânanda, has thought out and developed, practised, accumulated, and ascended to the very heights of the four paths to saintship, and so mastered them as to be able to use them as a means of (mental) advancement and as a basis for edification—he, should he desire it, could remain in the same birth for a kalpa, or for that portion of a kalpa which has yet to run.' Now the Tathâgata has thought out and thoroughly practised them (in all respects

as just now fully described), and might, should he desire it, remain alive for a kalpa, or for that portion of a kalpa which has yet to run."

60. "On one occasion, Ânanda, I was residing here at Vesâli at Udena *K*etiya. And there too, Ânanda, I spoke to thee, and said: 'How pleasant, Ânanda, is Vesâli; how pleasant the Udena *K*etiya. Whosoever, Ânanda, has thought out and developed, practised, accumulated, and ascended to the very heights of the four paths to saintship, and so mastered them as to be able to use them as a means of mental advancement and as a basis for edification—he, should he desire it, could remain in the same birth for a kalpa, or for that portion of a kalpa which has yet to run.' Now the Tathâgata has thought out and thoroughly practised them (in all respects as just now fully described), and might, should he desire it, remain alive for a kalpa, or for that portion of a kalpa which has yet to run.

61. "On one occasion, Ânanda, I was dwelling here at Vesâli at the Gotamaka *K*etiya—on one occasion here at Vesâli at the Sattamba *K*etiya—on one occasion here at Vesâli at the Bahuputta *K*etiya—on one occasion here at Vesâli at the Sârandada *K*etiya (and on each occasion I spoke to thee, Ânanda, in the same words).

62. "And now to-day, Ânanda, at the *K*âpula *K*etiya, I spoke to thee, and said: 'How pleasant Ânanda, is Vesali; how pleasant the Udena *Ketiya;* how pleasant the Gotamaka *K*etiya; how pleasant the Sattamba *K*etiya; how pleasant the Bahuputta *K*etiya; how pleasant the Sârandada *K*etiya. Whosoever, Ânanda, has thought out and developed, practised, accumulated, and ascended to the very heights of the four paths to saintship, and so mastered them as to be able to use them as a means of (mental) advancement, and as a basis for edification—he, should he desire it, could remain in the same birth for a kalpa, or for that portion of a kalpa which has yet to run. Now the Tathâgata has thought and thoroughly practised them (in all respects as just now fully described), and might, should he desire it, remain alive for a kalpa, or for that portion of a kalpa which has yet to run.'

63. "But now, Ânanda, have I not formerly declared to you that it is in the very nature of all things, near and dear unto us, that we must decide ourselves from them, leave them, sever ourselves from them? How then, Ânanda, can this be possible—whereas anything whatever born, brought into being, and organized, contains within itself the inherent necessity of dissolution—how then can this be possible that such a being should not be dissolved? No such condition can exist! And this mortal being, Ânanda, has been relinquished, cast away, renounced, rejected, and abandoned by the Tathâgata. The remaining sum of life has been surrendered by

him. Verily, the word has gone forth from the Tathâgata, saying, 'The final extinction of the Tathâgata shall take place before long. At the end of three months from this time the Tathâgata will die!' That the Tathâgata for the sake of living should repent him again of that saying—this can no wise be!

64. "Come, Ânanda, let us go to the Kûṭâgâra Hall, to the Mahâvana."

"Even so, Lord!" said the venerable Ânanda, in assent to the Blessed One.

Then the Blessed One proceeded, with Ânanda with him, to the Mahâvanato the Kûṭâgâra Hall: and when he arrived there he addressed the venerable Ânanda, and said:

"Go now, Ânanda, and assemble in the Service Hall such of the brethren as reside in the neighbourhood of Vesâli."

"Even so, Lord," said the venerable Ânanda, in assent, to the Blessed One. And when he had assembled in the Service Hall such of the brethren as resided in the neighbourhood of Vesâli, he went to the Blessed One, and saluted him and stood beside him. And standing beside him, he addressed the Blessed One, and said:

"Lord! the assembly of the brethren has met together. Let the Blessed One do even as seemeth to him fit."

65. Then the Blessed One proceeded to the Service Hall, and sat down there on the mat spread out for him. And when he was seated the Blessed One addressed the brethren, and said:

"Therefore, O brethren—ye to whom the truths I have perceived have been made known by me—having thoroughly made yourselves masters of them, practise them, meditate upon them, and spread them abroad; in order that pure religion may last long and be perpetuated, in order that it may continue to be for the good and happiness of the great multitudes, out of pity for the world, to the good and the gain and the weal of gods and men!

"Which then, O brethren, are the truths which, when I had perceived, I made known to you, which, when you have mastered it behoves you to practise, meditate upon, and spread abroad, in order that pure religion may last long and be perpetuated, in order that it may continue to be for the good and the happiness of the great multitudes, out of pity for the world, to the good and the gain and the weal of gods and men?"

They are these:

The four earnest meditations.
The fourfold great struggle against sin.
The four roads to saintship.
The five moral powers.
The five organs of spiritual sense.

The seven kinds of wisdom, and
The noble eightfold path.

These, O brethren, are the truths which, when I had perceived, I made known to you, which, when you have mastered it behoves you to practise, meditate upon, and spread abroad, in order that pure religion may last long and be perpetuated, in order that it may continue to be for the good and the happiness of the great multitudes, out of pity for the world, to the good and the gain and the weal of gods and men!

66. And the Blessed One exhorted the brethren, and said:

"Behold, now, O brethren, I exhort you, saying, 'All component things must grow old. Work out your salvation with diligence. The final extinction of the Tathâgata will take place before long. At the end of three months from this time the Tathâgata will die!"

"My age is now full ripe, my life draws to its close:
I leave you, I depart, relying on myself alone!
Be earnest then, O brethren! holy, full of thought!
Be steadfast in resolve! Keep watch o'er your own hearts!
Who wearies not, but holds fast to this truth and law,
Shall cross this sea of life, shall make an end of grief.'

End of the Third Portion for Recitation.

## CHAPTER IV

1. Now the Blessed One early in the morning robed himself, and taking his bowl, entered Vesâli for alms: and when he had passed through Vesâli, and had eaten his meal and was returning from his alms-seeking he gazed at Vesâli with an elephant look and addressed the venerable Ânanda, and said: "This will be the last time, Ânanda, that the Tathâgata will behold Vesâli. Come, Ânanda, let us go on to Bha*nd*a-gâma."

"Even so, Lord!" said the venerable Ânanda, in assent, to the Blessed One.

And the Blessed One proceeded with a great company of the brethren to Bha*nd*a-gâma; and there the Blessed One stayed in the village itself.

2. There the Blessed One addressed the brethren, and said: "It is through not understanding and grasping four truths, O brethren, that we have had to run so long, to wander so long in this weary path of transmigration—both you and I."

"And what are these four? The noble conduct of life, the noble earnestness in meditation, the noble kind of wisdom, and the noble salvation of freedom. But when noble conduct is realized and known, when noble meditation is realized and known, when noble wisdom is realized and known, when noble freedom is realized and known—then is the craving for existence rooted out, that which leads to renewed existence is destroyed, and there is no more birth."

3. Thus spake the Blessed One; and when the Happy One had thus spoken, then again the teacher said:

"Righteousness, earnest thought, wisdom, and freedom sublime—
These are the truths realized by Gotama, far-renowned.
Knowing them, he, the knower, proclaimed the truth to the brethren.
The master with eye divine, the quencher of griefs, must die!"

4. There too, while staying at Bha*nd*a-gâma, the Blessed One held that comprehensive religious discourse with the brethren on the nature of upright conduct, and of earnest contemplation, and of intelligence. "Great is the fruit, great the advantage of earnest contemplation when set round with upright conduct. Great is the fruit, great the advantage of intellect when set round with earnest

contemplation. The mind set round with intelligence is freed from the great evils—that is to say, from sensuality, from individuality, from delusion, and from ignorance."

5. Now when the Blessed One had remained at Bhaṇḍa-gâma as long as he desired, he addressed the venerable Ânanda, and said: "Come, Ânanda, let us go on to Hatthi-gâma."

"Even so, Lord!" said Ânanda, in assent, to the Blessed One.

Then the Blessed One proceeded with a great company of the brethren to Hatthi-gâma.

6. (And in similar words it is then related how the Blessed One went on to Amba-gâma, to Gambu-gâma, and to Bhoga-nagara.)

7. Now there at Bhoga-nagara the Blessed One stayed at the Ânanda Ketiya.

There the Blessed One addressed the brethren, and said: "I will teach you, O brethren, these four Great References. Listen thereto, and give good heed, and I will speak."

"Even so Lord!" said the brethren, in assent, to the Blessed One, and the Blessed One spoke as follows:

8. "In the first place, brethren, a brother may say thus: "From the mouth of the Blessed One himself have I heard, from his own mouth have I received it. This is the truth, this the law, this the teaching of the Master." The word spoken, brethren, by that brother should neither be received with praise nor treated with scorn. Without praise and without scorn every word and syllable should be carefully understood, and then put beside the scripture and compared with the rules of the order. If when so compared they do not harmonize with the scripture, and do not fit in with the rules of the order, then you may come to the conclusion, "Verily, this is not the word of the Blessed One, and has been wrongly grasped by that brother?" Therefore brethren, you should reject it. But if they harmonize with the scripture and fit in with the rules of the order, then you may come to the conclusion, "Verily, this is the word of the Blessed One, and has been well grasped by that brother." This, brethren, you should receive as the first Great Reference.

9. "Again, brethren, a brother may say thus: 'In such and such a dwelling-place there is a company of the brethren with their elders and leaders. From the mouth of that company have I heard, face to face have I received it. This is the truth, this the law, this the teaching of the Master." The word spoken, brethren, by that brother should neither be received with praise nor treated with scorn. Without praise and without scorn every word and syllable should be carefully understood, and then put beside the scripture and compared with the rules of the order. If when so compared they do not harmonize with the scripture, and do not fit in with the rules of the order, then you may come to the conclusion, 'Verily, this is

not the word of the Blessed One, and has been wrongly grasped by that company of the brethren." Therefore, brethren, you should reject it. But if they harmonize with the scripture and fit in with the rules of the order, then you may come to the conclusion, 'Verily, this is the word of the Blessed One, and has been well grasped by that company of the brethren." This, brethren, you should receive as the second Great Reference.

10. "Again, brethren, a brother may say thus: 'In such and such a dwelling-place there are dwelling many elders of the order, deeply read, holding the faith as handed down by tradition, versed in the truths, versed in the regulations of the order, versed in the summaries of the doctrines and the law. From the mouth of those elders have I heard, from their mouth have I received it. This is the truth, this the law, this the teaching of the Master." The word spoken, brethren, by that brother should neither be received with praise nor treated with scorn. Without praise and without scorn every word and syllable should be carefully understood, and then put beside the scripture and compared with the rules of the order. If when so compared they do not harmonize with the scripture, and do not fit in with the rules of the order, then you may come to the conclusion, 'Verily this is not the word of the Blessed One, and has been wrongly grasped by those elders.' Therefore, brethren, you should reject it. But if they harmonize with the scripture and fit in with the rules of the order, then you may come to the conclusion, 'Verily, this is the word of the Blessed One, and has been well grasped by those elders.' This, brethren, you should receive as the third Great Reference.

11. "Again, brethren, a brother may say, 'In such and such a dwelling-place there is there living a brother, deeply read, holding the faith as handed down by tradition, versed in the truths, versed in the regulations of the order, versed in the summaries of the doctrines and the law. From the mouth of that elder have I heard, from his mouth have I received it. This is the truth, this the law, this the teaching of the Master.' The word spoken, brethren, by that brother should neither be received with praise nor treated with scorn. Without praise and without scorn every word and syllable should be carefully understood, and then put beside the scripture and compared with the rules of the order. If when so compared they do not harmonize with the scripture, and do not fit in with the rules of the order, then you may come to the conclusion, 'Verily, this is not the word of the Blessed One, and has been wrongly grasped by that brother.' Therefore brethren, you should reject it. But if they harmonize with the scripture and fit in with the rules of the order, then you may come to the conclusion, 'Verily, this is the word of

the Blessed One, and has been well grasped by that brother.' This, brethren, you should receive as the fourth Great Reference."

"These, brethren, are the Four Great References."

12. There, too, the Blessed One held that comprehensive religious talk with the brethren on the nature of upright conduct, and of earnest contemplation, and of intelligence. "Great is the fruit, great the advantage of earnest contemplation when set around with upright conduct. Great is the fruit, great the advantage of intellect when set round with earnest contemplation. The mind set round with intelligence is freed from the great evils—that is to say, from sensuality, from individuality, from delusion, and from ignorance."

13. Now when the Blessed One had remained as long as he desired at Bhoga-gâma, he addressed the venerable Ânanda, and said: "Come, Ânanda, let us go on to Pâvâ."

"Even so, Lord!" said the venerable Ananda, in assent, to the Blessed One. And the Blessed One proceeded with a great company of the brethren to Pâvâ.

And there at Pâvâ the Blessed One stayed at the Mango Grove of *K*unda, who was by family a smith.

14. Now *K*unda, the worker in metals, heard that the Blessed One had come to Pâvâ, and was staying there in his Mango Grove.

And *K*unda, the worker in metals, went to the place where the Blessed One was, and saluting him took his seat respectfully on one side. And when he was thus seated, the Blessed One instructed, aroused, incited, and gladdened him with religious discourse.

15. Then he, instructed, aroused, incited, and gladdened by the religious discourse, addressed the Blessed One, and said: "May the Blessed One do me the honor of taking his meal, together with the brethren, at my house to-morrow."

And the Blessed One signified, by silence, his consent.

16. Then seeing that the Blessed One had consented, *K*unda, the worker in metals, rose from his seat and bowed down before the Blessed One, and keeping him on his right hand as he past him, departed thence.

17. Now at the end of the night, *K*unda, the worker in metals, made ready in his dwelling-place sweet rice and cakes, and a quantity of dried boar's flesh. And he announced the hour to the Blessed One, saying, "The hour, Lord, has come, and the meal is ready."

18. And the Blessed One robed himself early in the morning, and taking his bowl, went with the brethren to the dwelling-place of *K*unda the worker in metals. When he had come thither he seated himself on the seat prepared for him. And when he was seated he addressed *K*unda, the worker in metals, and said: "As to the dried boar's flesh you have made ready, serve me with it, *K*unda;

and as to the other food, the sweet rice and cakes, serve the brethren with it."

"Even so, Lord!" said *K*unda, the worker in metals, in assent, to the Blessed One. And the dried boar's flesh he had made ready he served to the Blessed One; whilst the other food, the sweet rice and cakes, he served to the members of the order.

19. Now the Blessed One addressed *K*unda, the worker in metals, and said: "Whatever dried boar's flesh, *K*unda, is left over to thee, that bury in a hole. I see no one, *K*unda, on earth nor in Mâra's heaven, nor in Brahma's heaven, no one among Samaṇas and Brâhmaṇas, among gods and men, by whom, when he has eaten it, that food can be assimilated, save by the Tathâgata."

"Even so, Lord!" said *K*unda, the worker in metals, in assent, to the Blessed One. And whatever dried boar's flesh remained over, that he buried in a hole.

20. And he went to the place where the Blessed One was; and when he had come there, took his seat respectfully on one side. And when he was seated, the Blessed One instructed and aroused and incited and gladdened *K*unda, the worker in metals, with religious discourse. And the Blessed One then rose from his seat and departed thence.

21. Now when the Blessed One had eaten the food prepared by *K*unda, the worker in metal, there fell upon him a dire sickness, the disease of dysentery, and sharp pain came upon him, even unto death. But the Blessed One, mindful and self-possessed, bore it without complaint.

22. And the Blessed One addressed the venerable Ânanda, and said: "Come, Ânanda, let us go on to Kusinârâ."

"Even so, Lord!" said the venerable Ânanda, in assent, to the Blessed One.

23. When he had eaten *K*unda's food,
The copper-smith's—thus have I heard—
He bore with fortitude the pain,
The sharp pain even unto death!
And from the dried flesh of the boar, as soon as he had eaten it,
There fell upon the teacher sickness dire,
Then after nature was relieved the Blessed One announced and said:
"I am going on to Kusinârâ."

24. Now the Blessed One went aside from the path to the foot of a certain tree; and when he had come there he addressed the venerable Ânanda, and said: "Fold, I pray you, Ânanda, the robe; and spread it out for me. I am weary, Ânanda, and must rest awhile!"

"Even so, Lord!" said the venerable Ânanda, in assent, to the Blessed One, and spread out the robe folded fourfold.

25. And the Blessed One seated himself on the seat prepared for him; and when he was seated, he addressed the venerable Ânanda, and said: "Fetch me, I pray you, Ânanda, some water. I am thirsty, Ânanda, and would drink."

26. When he had thus spoken, the venerable Ânanda said to the Blessed One: "But just now, Lord, about five hundred carts have gone over. That water stirred up by the wheels has become shallow and flows fouled and turbid. This river Kakutthâ, Lord, not far off, off, is clear and pleasant, cool and transparent, easy to get down into, and delightful. There the Blessed One may both drink the water, and cool his limbs."

27. Again the second time the Blessed One addressed the venerable Ânanda, and said: "Fetch me, I pray you, Ânanda, some water. I am thirsty, Ânanda, and would drink."

28. And again the second time the venerable Ânanda said to the Blessed One: "But just now, Lord, about five hundred carts have gone over. That water stirred up by the wheels has become shallow and flows fouled and turbid. This river Kakutthâ, Lord, not far off, is clear and pleasant, cool and transparent, easy to get down into, and delightful. There the Blessed One may both drink the water, and cool his limbs."

29. Again the third time the Blessed One addressed the venerable Ânanda, and said: "Fetch me, I pray you, Ânanda, some water. I am thirsty, Ânanda, and would drink."

30. "Even so, Lord!" said the venerable Ânanda, in assent, to the Blessed One; and taking a bowl he went down to the streamlet. And lo! the streamlet which, stirred up by the wheels, was but just now become shallow, and was flowing fouled and turbid, had begun, when the venerable Ânanda came up to it, to flow clear and bright and free from all turbidity.

31. Then Ânanda thought: "How wonderful, how marvellous is the great might and power of the Tathâgata! For this streamlet which, stirred up by the wheels, was but just now become shallow and flowing foul and turbid, now, as I come up to it, is flowing clear and bright and free from all turbidity."

32. And taking water in the bowl he returned towards the Blessed One; and when he had come where the Blessed One was he said to him: "How wonderful, how marvellous is the great might and power of the Tathâgata! For this streamlet which, stirred up by the wheels, was but just now become shallow and flowing foul and turbid, now, as I come up to it, is flowing clear and bright and free from all turbidity. Let the Blessed One drink the water! Let the Happy One drink the water!"

Then the Blessed One drank of the water.

33. Now at that time a man named Pukkusa, a young Mallian, a disciple of Âḷâra Kâlâma's, was passing along the high road from from Kusinârâ to Pâvâ.

34. And Pukkusa, the young Mallian, saw the Blessed One seated at the foot of a tree. On seeing him, he went up to the place where the Blessed One was, and when he had come there he saluted the Blessed One, and took his rest respectfully on one side. And when he was seated Pukkusa, the young Mallian, said to the Blessed One: "How wonderful a thing is it, Lord! and how marvellous, that those who have gone forth out of the world should pass their time in a state of mind so calm!"

35. "Formerly, Lord, Âḷâra Kâlâma was once walking along the high road; and leaving the road he sat himself down under a certain tree to rest during the heat of the day. Now, Lord, five hundred carts passed by one after the other, each close to Âḷâra Kâlâma. And a certain man, who was following close behind that caravan of carts, went up to the place where Âḷâra Kâlâma was, and when he was come there he spake as follows to Âḷâra Kâlâma:

"'But, Lord, did you see those five hundred carts go by?'

"'No, indeed, sir, I saw them not.'

"'But, Lord, did you hear the sound of them?"

"'No, indeed, sir, I heard not their sound.'

"'But, Lord, were you then asleep?'

"'No, sir, I was not asleep.'

"'But, Lord, were you then conscious?'

"'Yes, I was conscious, sir.'

"'So that you, Lord, though you were both conscious and awake, neither saw, nor heard the sound of five hundred carts passing by, one after the other, and each close to you. Why, Lord, even your robe was sprinkled over with the dust of them!"

"'It is even so, sir.'

36. "Then thought that man: 'How wonderful a thing is it, and how marvellous, that those who have gone forth out of the world should pass their time in a state of mind so calm! So much so that a man though being both conscious and awake, neither sees, nor hears the sound of five hundred carts passing by, one after the other, and each close to him.'

"And after giving utterance to his deep faith in Âḷâra Kâlâma, he departed thence."

37. "Now what think you, Pukkusa, which is the more difficult thing either to do or to meet with—that a man being conscious and awake should neither see, nor hear the sound of five hundred carts passing by, one after the other, close to him,—or that a man, being

conscious and awake, should neither see, nor hear the sound thereof when the falling rain goes on beating and splashing, and the lightnings are flashing forth, and the thunderbolts are crashing?"

38. "What in comparison, Lord, can these five hundred carts do, or six or seven or eight or nine or ten hundred, yea, even hundreds and thousands of carts. That certainly is more difficult, both to do and to meet with, that a man being conscious and awake should neither see, nor hear the sound thereof when the falling rain goes on beating and splashing, and the lightnings are flashing forth, and the thunderbolts are crashing."

39. "Now on one occasion, Pukkusa, I was dwelling at Âtumâ, and was at the Threshing-floor. And at that time the falling rain begun to beat and to splash, and the lightnings to flash forth, and the thunderbolts to crash; and two peasants, brothers, and four oxen were killed. Then, Pukkusa, a great multitude of people went forth from Âtumâ, and went up to the place where the two peasants, brothers, and the four oxen, lay killed.

40. "Now at that time, Pukkusa, I had gone forth from the Threshing-floor, and was walking up and down thinking at the entrance to the Threshing-floor. And a certain man came, Pukkusa, out of that great multitude of people, up to the place where I was; and when he came up he saluted me, and took his place respectfully on one side.

41. "And as he stood there, Pukkusa, I said to the man:

"'Why then, sir, is this great multitude of people assembled together?'

"'But just now, the falling rain began to beat and to splash, and the lightnings to flash forth, and the thunderbolts to crash; and two peasants, brothers, were killed, and four oxen. Therefore is this great multitude of people gathered together. But where, Lord, were you?"

"'I, sir, have been here all the while.'

"'But, Lord, did you see it?'

"'I, sir, saw nothing.'

"'But, Lord, did you hear it?'

"'I, sir, heard nothing.'

"'Were you then, Lord, asleep?'

"'I, sir, was not asleep.'

"'Were you then conscious, Lord?'

"'Even so, sir.'

"'So that you, Lord, being conscious and awake, neither saw, nor heard the sound thereof when the falling rain went on beating and splashing, and the lightnings were flashing forth, and the thunderbolts were crashing.'

"'That is so, sir.'

42. "Then, Pukkusa, the thought occurred to that man:

"'How wonderful a thing is it, and marvellous that those who

have gone forth out of the world should pass their time in a state of mind so calm!—so that a man being conscious and awake neither sees nor hears the sound thereof when the falling rain is beating and splashing, and the lightnings are flashing forth, and the thunderbolts are crashing.' And after giving utterance to his deep faith in me, he departed from me with the customary demonstrations of respect."

43. And when he had thus spoken Pukkusa, the young Mallian, addressed the Blessed One in these words: "Now I, Lord, as to the faith that I had in Âḷâra Kâlâma, that I winnow away as in a mighty wind, and wash it away as in a swiftly running stream. Most excellent, Lord, are the words of thy mouth, most excellent! Just as if a man were to set up that which is thrown down, or were to reveal that which is hidden away, or were to point out the right road to him who has gone astray, or were to bring a lamp into the darkness, so that those who have eyes can see external forms—just even so, Lord, has the truth been made known to me, in many a figure, by the Blessed One. And I, even I, betake myself, Lord, to the Blessed One as my refuge, to the Truth, and to the Brotherhood. May the Blessed One accept me as a disciple, as a true believer, from this day forth, as long as life endures!"

44. Now Pukkusa, the young Mallian, addressed a certain man, and said: "Fetch me, I pray you, my good man, a pair of robes of cloth of gold, burnished and ready for wear."

"So be it, sir!" said that man, in assent, to Pukkusa, the young Mallian; and he brought a pair of robes of cloth of gold, burnished and ready for wear.

45. And the Mallian Pukkusa presented the pair of robes of cloth of gold, burnished and ready for wear, to the Blessed One, saying, "Lord, this pair of robes of burnished cloth of gold is ready for wear. May the Blessed One show me favour and accept it at my hands!"

"In that case, Pukkusa, robe me in one, and Ânanda in one."

"Even so, Lord!" said Pukkusa, in assent, to the Blessed One; and in one he robed the Blessed One, and in one, Ânanda.

46. Then the Blessed One instructed and aroused and incited and gladdened Pukkusa, the young Mallian, with religious discourse. And Pukkusa, the young Mallian, when he had been instructed and aroused and incited and gladdened by the Blessed One with religious discourse, arose from his seat, and bowed down before the Blessed One; and keeping him on his right hand as he past him, departed thence.

47. Now not long after the Mallian Pukkusa had gone, the venerable Ânanda placed that pair of robes of cloth of gold, burnished and ready for wear, on the body of the Blessed One, and when it

was so placed on the body of the Blessed One it appeared to have lost its splendour!

48. And the venerable Ânanda said to the Blessed One: "How wonderful a thing is it, Lord, and how marvellous, that the colour of the skin of the Blessed One should be so clear, so exceeding bright! For when I placed even this pair of robes of burnished cloth of gold and ready for wear on the body of the Blessed One, lo! it seemed as if it had lost its splendour!"

49. "It is even so, Ânanda. Ânanda, there are two occasions on which the colour of the skin of a Tathâgata becomes clear and exceeding bright. What are the two?"

50. "On the night, Ânanda, on which a Tathâgata attains to the supreme and perfect insight, and on the night in which he passes finally away in that utter passing away which leaves nothing whatever to remain—on these two occasions the colour of the skin of the Tathâgata becomes clear and exceeding bright.

51. "And now this day, Ânanda, at the third watch of the night, in the Upavattana of Kusinârâ, in the Sâla Grove of the Mallians, between the twin Sâla trees, the utter passing away of the Tathâgata will take place. Come, Ânanda! let us go on to the river Kakutthâ."

"Even so, Lord!" said the venerable Ânanda, in assent, to the Blessed One.

52. The pair of robes of cloth of gold,
All burnished, Pukkusa had brought,
Clad on with them the Master then
Shone forth in colour like to gold!

53. Now the Blessed One with a great company of the brethren went on to the river Kakutthâ; and when he had come there, he went down into the water, and bathed, and drank. And coming up out again on the other side he went on to the Mango Grove.

54. And when he was come there he addressed the venerable *K*undaka, and said: "Fold, I pray you, *K*undaka, a robe in four and spread it out. I am weary, *K*undaka, and would lie down."

"Even so, Lord!" said the venerable *K*undaka, in assent, to the Blessed One. And he folded a robe in four, and spread it out.

55. And the Blessed One laid himself down on his right side, with one foot resting on the other; and calm and self-possessed, he meditated on the idea of rising up again in due time. And the venerable *K*undaka seated himself there in front of the Blessed One.

56. The Buddha to Kakutthâ's river came,
Whose clear and pleasant waters limpid flow,
He plunged beneath the stream wearied and worn,
The Buddha without equal in the world!

When he had bathed and drunk, the teacher then
Crossed o'er, the brethren thronging round his steps;
The Blessed Master, preaching the while the truth,
The Mighty Sage came to the Mango Grove.
There spake he to the brother *Kundaka*:
"Spread me the fourfold robe out as a couch."
Cheered by the Holy One, he quickly spread
The fourfold robe in order on the ground.
The Master laid him down, wearied and worn;
And there, before him, *Kunda* took his seat.

57. And the Blessed One addressed the venerable Ânanda, and said: "Now it may happen, Ânanda, that some one should stir up remorse in *Kunda* the smith, by saying, 'This is evil to thee, *Kunda*, and loss to thee in that when the Tathâgata had eaten his last meal from the provision, then he died.' Any such remorse, Ânanda, in *Kunda* the smith should be checked by saying, 'This is good to thee, *Kunda*, and gain to thee, in that when the Tathâgata had eaten his last meal from thy provision, then he died. From the very mouth of Blessed One, *Kunda*, have I heard, from his own mouth have I received this saying, "These two offerings of food are of equal fruit, and of equal profit, and of much greater fruit and much greater profit than any other—and which are the two? The offering of food which, when a Tathâgata has eaten, he attains to supreme and perfect insight; and the offering of food which, when a Tathâgata has eaten, he passes away by that utter passing away in which nothing whatever remains behind—these two offerings of food are of equal fruit and of equal profit, and of much greater fruit and much greater profit than any others. There has been laid up by *Kunda* the smith a karma redounding to length of life, redounding to good birth, redounding to good fortune, redounding to good fame, redounding to the inheritance of heaven, and of sovereign power."' In this way, Ânanda, should checked any remorse in *Kunda* the smith."

58. Then the Blessed One perceiving how the matter stood, uttered, even at that time, this hymn of exultation:

"To him who gives shall virtue be increased:
In him who curbs himself, no anger can arise;
The righteous man casts off all sinfulness,
And by the rooting out of lust, and bitterness,
And all delusion, doth to Nirvâ*n*a reach!"

End of the Fourth Portion for Recitation, containing the Episode of Âl*a*ra.

## CHAPTER V

1. Now the Blessed One addressed the venerable Ânanda, and said: "Come, Ânanda, let us go on to the Sâla Grove of the Mallas, the Upavattana of Kusinârâ, on the further side of the river Hiranyavatî."

"Even so, Lord!" said the venerable Ânanda, in assent, to the Blessed One.

2. And the Blessed One proceeded with a great company of the brethren to the Sâla Grove of the Mallas, the Upavattana of Kusinâra, on the further side of the river Hiranyavatî: and when he had come there he addressed the venerable Ânanda, and said:

3. "Spread over for me, I pray you, Ânanda, the couch with its head to the north, between the twin Sâla trees. I am weary, Ânanda, and would lie down."

"Even so, Lord!" said the venerable Ânanda, in assent, to the Blessed One. And he spread a covering over the couch with its head to the north, between the twin Sâla trees. And the Blessed One laid himself down on his right side, and with one leg resting on the other; and he was mindful and self-possessed.

4. Now at that time the twin Sâla trees were all one mass of bloom with flowers out of season; and all over the body of the Tathâgata these dropped and sprinkled and scattered themselves, out of reverence for the successor of the Buddhas of old. And heavenly Mandârava flowers, too, and heavenly sandal-wood powder came falling from the sky, and all over the body of the Tathâgata they descended and sprinkled and scattered themselves, out of reverence for the successor of the Buddhas of old. And heavenly music was sounded in the sky, out of reverence for the successor of the Buddhas of old. And heavenly songs came wafted from the skies, out of reverence for the successor of the Buddhas of old!

5. Then the Blessed One addressed the venerable Ânanda, and said: "The twin Sâla trees are all one mass of bloom with flowers out of season; all over the body of the Tathâgata these drop and sprinkle and scatter themselves, out of reverence for the successor of the Buddhas of old. And heavenly Mandârava flowers, too, and heavenly sandal-wood powder come falling from the sky, and all over the body of the Tathâgata they descend and sprinkle and scatter themselves, out of reverence for the successor of the Buddhas of old. And heavenly

music sounds in the sky, out of reverence for the successor of the Buddhas of old. And heavenly songs come wafted from the skies, out of reverence for the successor of the Buddhas of old!"

6. "Now it is not thus, Ânanda, that the Tathâgata is rightly honoured, reverenced, venerated, held sacred or revered. But the brother or the sister, the devout man or the devout woman, who continually fulfils all the greater and the lesser duties, who is correct in life, walking according to the precepts—it is he who rightly honours, reverences, venerates, holds sacred, and reveres the Tathâgata with the worthiest homage. Therefore, O Ânanda, be ye constant in the fulfilment of the greater and of the lesser duties, and be ye correct in life, walking according to the precepts; and thus, Ânanda, should it be taught."

7. Now at that time the venerable Upâvana was standing in front of the Blessed One, fanning him. And the Blessed One was not pleased with Upâvana, and he said to him: "Stand aside, O brother, stand not in front of me!"

8. Then this thought sprung up in the mind of the venerable Ânanda: "The venerable Upâvana has long been in close personal attendance and service on the Blessed One. And now, at the last moment, the Blessed One is not pleased with Upâvana, and has said to him, "Stand aside, O brother, stand not in front of me!" What may be the cause and what the reason that the Blessed One is not pleased with Upâvana, and speaks thus with him?"

9. And the venerable Ânanda said to the Blessed One: "The venerable Upâvana has long been in close personal attendance and service on the Blessed One. And now, at the last moment, the Blessed One is not pleased with Upâvana, and has said to him, "Stand aside, O brother, stand not in front of me!' What may be the cause and what the reason that the Blessed One is not pleased with Upâvana, and speaks thus with him?"

10. "In great numbers, Ânanda, are the gods of the ten world-systems assembled together to behold the Tathâgata. For twelve leagues, Ânanda, around the Sâla Grove of the Mallas, the Upavattana of Kusinârâ, there is no spot in size even as the pricking of the point of the tip of a hair which is not pervaded by powerful spirits. And the spirits, Ânanda, are murmuring, and say, 'From afar have we come to behold the Tathâgata. Few and far between are the Tathâgatas, the Arahat Buddhas who appear in the world: and now to-day, in the last watch of the night, the death of a Tathâgata will take place; and this eminent brother stands in front of the Tathâgata, concealing him, and in his last hour we are prevented from beholding the Tathâgata;' thus, Ânanda, do the spirits murmur."

11. "But of what kind of spirits is the Blessed One thinking?"

12. "There are spirits, Ânanda, in the sky, but of worldly mind, who dishevel their hair and weep, who stretch forth their arms and weep, who fall prostrate on the ground, and roll to and fro in anguish at the thought: 'Too soon will the Blessed One die! Too soon will the Happy One pass away! Full soon will the Light of the world vanish away!'"

13. "There are spirits, too, Ânanda, on the earth, and of worldy mind, who tear their hair and weep, who stretch forth their arms and weep, who fall prostrate on the ground, and roll to and fro in anguish at the thought: 'Too soon will the Blessed One die! Too soon will the Happy One pass away! Full soon will the Eye of the world disappear from sight!'

14. "But the spirits who are free from passion bear it, calm and self-possessed, mindful of the saying which begins, 'Impermanent indeed are all component things. How then is it possible (whereas anything whatever, when born, brought into being, and organised, contains within itself the inherent necessity of dissolution—how then is it possible that such a being should not be dissolved? No such condition can exist!')

15. "In times past, Lord, the brethren, when they had spent the rainy season in different districts, used to come to see the Tathâgata, and we used to receive those very reverend brethren to audience, and to wait upon the Blessed One. But, Lord, after the end of the Blessed One, we shall not be able to receive those every reverend brethren to audience, and to wait upon the Blessed One."

16. "There are these four places, Ânanda, which the believing man should visit with feelings of reverence and awe. Which are the four?

17. "The place, Ânanda, at which the believing man can say, 'Here the Tathâgata was born!' is a spot to be visited with feelings of reverence and awe.

18. "The place, Ânanda, at which the believing man can say, 'Here the Tathâgata attained to the supreme and perfect insight!' is a spot to be visited with feelings of reverence and awe.

19. "The place, Ânanda, at which the believing man can say, 'Here was the kingdom of righteousness set on foot by the Tathâgata!' is a spot to be visited with feelings of reverence and awe.

20. "The place, Ânanda, at which the believing man can say, 'Here the Tathâgata passed finally away in that utter passing away which leaves nothing whatever to remain behind!' is a spot to be visited with feelings of reverence and awe.

21. "And there will come, Ânanda, to such spots, believers, brethren and sisters of the order, or devout men and devout women, and will

say, 'Here was the Tathâgata born!' or, 'Here did the Tathâgata attain to the supreme and perfect insight!' or, 'Here was the kingdom of righteousness set on foot by the Tathâgata!' or, 'Here the Tathâgata passed away in that utter passing away which leaves nothing whatever to remain behind!'

22. "And they, Ânanda, who shall die while they, with believing heart, are journeying on such pilgrimage, shall be reborn after death, when the body shall dissolve, in the happy realms of heaven."

23. "How are we to conduct ourselves, Lord with regard to womankind?"

"Don't see them, Ânanda."

"But if we should see them, what are we to do?"

"Abstain from speech, Ânanda."

"But if they should speak to us, Lord, what are we to do?"

"Keep wide awake, Ânanda."

24. "What are we to do, Lord, with the remains of the Tathâgata?"

"Hinder not yourselves, Ânanda, by honouring the remains of the Tathâgata. Be zealous, I beseech you, Ânanda, in your own behalf! Devote yourselves to your own good! Be earnest, be zealous, be intent on your own good! There are wise men, Ânanda, among the nobles, among the Brâhmans, among the heads of houses, who are firm believers in the Tathâgata; and they will do due honour to the remains of the Tathâgata."

25. "What should be done, Lord, with the remains of the Tathâgata?"

"As men treat the remains of a king of kings, so, Ânanda, should they treat the remains of a Tathâgata."

"And how, Lord, do they treat the remains of a king of kings?"

26. "They wrap the body of a king of kings, Ânanda, in a new cloth. When that is done they wrap it in carded cotton wool. When that is done they wrap it in a new cloth,—and so on till they have wrapped the body in five hundred successive layers of both kinds. Then they place the body in an oil vessel of iron, and cover that close up with another oil vessel of iron. They then build a funeral pile of all kinds of perfumes, and burn the body of the king of kings. And then at the four cross roads they erect a dâgaba to the king of kings. This, Ânanda, is the way in which they treat the remains of a king of kings.

"And as they treat the remains of a king of kings, so, Ânanda, should they treat the remains of the Tathâgata. At the four cross roads a dâgaba should be erected to the Tathâgata. And whosoever shall there place garlands or perfumes or paint, or make salutation there, or become in its presence calm in heart—that shall long be to them for a profit and a joy."

27. "These men, Ânanda, worthy of a dâgaba, are four in number. Which are the four?

"A Tathâgata, or Arahat-Buddha, is worthy of a dâgaba. A Pakkeka-Buddha is worthy of a dâgaba. A true hearer of the Tathâgata is worthy of a dâgaba. A king of kings is worthy of a dâgaba.

28. "And on account of what circumstance, Ânanda, is a Tathâgata, an Arahat-Buddha, worthy of a dâgaba?

"At the thought, Ânanda, 'This is the dâgaba of that Blessed One, of that Arahat-Buddha,' the hearts of many shall be made calm and happy; and since they there had calmed and satisfied their hearts they will be reborn after death, when the body has dissolved, in the happy realms of heaven. It is on account of this circumstance, Ânanda, that a Tathâgata, an Arahat-Buddha, is worthy of a dâgaba.

29. "And on accolunt of what circumstance, Ânanda, is a Pakkeka-Buddha worthy of a dâgaba?

"At the thought, Ânanda, 'This is the dâgaba of that Blessed One, of that Pakkeka-Buddha,' the hearts of many shall be made calm and happy; and since they there had calmed and satisfied their hearts they will be reborn after death, when the body has dissolved, in the happy realms of heaven. It is on account of this circumstance, Ânanda, that a Pakkeka-Buddha is worthy of a dâgaba.

30. "And on account of what circumstance, Ânanda, is a true hearer of the Blessed One, the Arahat-Buddha, worthy of a dâgaba?

"At the thought, Ânanda, 'This is the dâgaba of that true hearer of the Blessed Arahat-Buddha,' the hearts of many shall be made calm and happy; and since they there had calmed and satisfied their hearts they will be reborn after death, when the body has dissolved, in the happy realms of heaven. It is on account of this circumstance, Ânanda, that a true hearer of the Blessed One, the Arahat-Buddha, is worthy of a dâgaba.

31. "And on account of what circumstance, Ânanda, is a king of kings worthy of a dâgaba?

"At the thought, Ânanda, 'This is the dâgaba of that righteous king who ruled in righteousness,' the hearts of many shall be made calm and happy; and since they there had calmed and satisfied their hearts they will be reborn after death, when the body has dissolved, in the happy realms of heaven. It is on account of this circumstance, Ânanda, that a king of kings is worthy of a dâgaba.

"These four, Ânanda, are the persons worthy of a dâgaba."

32. "Now the venerable Ânanda went into the Vihâra, and stood leaning against the lintel of the door, and weeping at the thought: 'Alas! I remain still but a learner, one who has yet to work out his own perfection. And the Master is about to pass away from me—he who is so kind!'"

33. Now the Blessed One called the brethren, and said: "Where, then, brethren, is Ânanda?"

"The venerable Ânanda, Lord, has gone into the Vihâra, and stands leaning against the lintel of the door, and weeping at the thought: 'Alas! I remain still but a learner, one who has yet to work out his own perfection. And the Master is about to pass away from me—he who is so kind!'"

34. And the Blessed One called a certain brother, and said: "Go now, brother, and call Ânanda in my name, and say, 'Brother Ânanda, the Master calls for thee.'"

"Even so, Lord!" said that brother, in assent, to the Blessed One. And he went up to the place where the Blessed One was; and when he had come there, he said to the venerable Ânanda: "Brother Ânanda, the Master calls for thee."

"Very well, brother," said the venerable Ânanda, in assent, to that brother. And he went up to the place where the Blessed One was, and when he had come there, he bowed down before the Blessed One, and took his seat respectfully on one side.

35. Then the Blessed One said to the venerable Ânanda, as he sat there by his side: "Enough, Ânanda! Do not let yourself be troubled; do not weep! Have I not already, on former occasions, told you that it is in the very nature of all things most near and dear unto us that we must divide ourselves from them, leave them, sever ourselves from them? How, then, Ânanda, can this be possible—whereas anything whatever born, brought into being, and organised, contains within itself the inherent necessity of dissolution—how, then, can this be possible, that such a being should not be dissolved? No such condition can exist! For a long time, Ânanda, have you been very near to me by acts of love, kind and good, that never varies, and is beyond all measure. For a long time, Ânanda, have you been very near to me by words of love, kind and good, that never varies, and is beyond all measure. For a long time, Ânanda, have you been very near to me by thoughts of love, kind and good, that never varies, and is beyond all measure. You have done well, Ânanda! Be earnest in effort, and you too shall soon be free from the great evils—from sensuality, from individuality, from delusion, and from ignorance!"

36. Then the Blessed One addressed the brethren, and said: "Whosoever, brethren, have been Arahat-Buddhas through the long ages of the past, there were servitors just as devoted to those Blessed Ones as Ânanda has been to me. And whosoever, brethren, shall be Arahat-Buddhas in the long ages of the future, there shall be servitors just as devoted to those Blessed Ones as Ânanda has been to me.

37. "He is a wise man, brethren,—is Ânanda. He knows when it is the right time for him to come and visit the Tathâgata, and when it is the right time for the brethren and sisters of the order, for

devout men and devout women, for a king, or for a king's ministers, for other teachers or their disciples, to come and visit the Tathâgata.

38. "Brethren, there are these four wonderful and marvellous qualities in Ânanda. Which are the four?

"If, brethren, a number of the brethren of the order should come to visit Ânanda, they are filled with joy on beholding him; and if Ânanda should then preach the truth to them, they are filled with joy at the discourse; while the company of brethren is ill at ease, brethren, when Ânanda is silent.

"If, brethren, a number of the sisters of the order, or of devout men, or of devout women, should come to visit Ânanda, they are filled with joy on beholding him; and if Ânanda should then preach the truth to them, they are filled with joy at the discourse; while the company of sisters is ill at ease, brethren, when Ânanda is silent.

39. "Brethren, there are these four wonderful and marvellous qualities in a king of kings. What are the four?

"If, brethren, a number of nobles, or Brahman, or heads of houses, or Samaṇas should come to visit a king of kings, they are filled with joy on beholding him; and if the king of kings should then speak, they are filled with joy at what is said; while they are ill at ease, brethren, when the king of kings is silent.

40. "Just so, brethren, are the four wonderful and marvellous qualities in Ânanda.

"If, brethren, a number of the brethren of the order, or of the sisters of the order, or of devout men, or of devout women, should come to visit Ânanda, they are filled with joy on beholding him; and if Ânanda should then preach the truth to them, they are filled with joy at the discourse; while the company of brethren is ill at ease, brethren, when Ânanda is silent.

"Now these, brethren, are the four wonderful and marvellous qualities that are in Ânanda."

41. When he had thus spoken, the venerable Ânanda said to the Blessed One:

"Let not the Blessed One die in this little wattel and daub town, in this town in the midst of the jungle, in this branch township. For, Lord, there are other great cities, such as Kampâ Râgagaha, Sâvatthi, Sâketa, Kosambi, and Benâres. Let the Blessed One die in one of them. There are many wealthy nobles and Brâhmans and heads of houses, believers in the Tathâgata, who will pay due honour to the remains of the Tathâgata."

42. "Say not so, Ânanda! Say not so, Ânanda, that this is but a small wattel and daub town, a town in the midst of the jungle, a branch township. Long ago, Ânanda, there was a king, by name Mahâ-Sudassana, a king of kings, a righteous man who ruled in righteousness, Lord of the four quarters of the earth, conqueror, the

protector of his people, possessor of the seven royal treasures. This Kusinârâ, Ânanda, was the royal city of king Mahâ-Sudassana, under the name of Kusâvati, and on the east and on the west it was twelve leagues in length, and on the north and on the south it was seven leagues in breadth.

43. "That royal city Kusâvatî, Ânanda, was mighty, and prosperous, and full of people, crowded with men, and provided with all things for food. Just, Ânanda, as the royal city of the gods, Âlakamandâ by name, is mighty, prosperous, and full of people, crowded with the gods, and provided with all kinds of food, so, Ânanda, was the royal city Kusâvatî mighty and prosperous, full of people, crowded with men, and provided with all kinds of food.

44. "Both by day and by night, Ânanda, the royal city Kusâvatî resounded with the ten cries; that is to say, the noise of elephants, and the noise of horses, and the noise of chariots; the sounds of the drum, of the tabor, and of the lute; the sound of singing, and the sounds of the cymbal and of the gong; and lastly, with the cry, 'Eat, drink, and be merry!'

45. "Go now, Ânanda, and enter into Kusinârâ, and inform the Mallas of Kusinârâ, saying, 'This day, O Vâsetthas, in the last watch of the night, the final passing away of the Tathâgata will take place. Be favourable herein, O Vâsetthas, be favourable. Give no occasion to reproach yourselves hereafter, saying, "In our own village did the death of our Tathâgata take place, and we took not the opportunity of visiting the Tathâgata in his last hours."' "

"Even so, Lord," said the venerable Ânanda, in assent, to the Blessed One; and he robed himself, and taking his bowl, entered into Kusinârâ attended by another member of the order.

46. Now at that time the Mallas of Kusinârâ were assembled in the council hall on some public affair.

And the venerable Ânanda went to the council hall of the Mallas of Kusinârâ; and when he had arrived there, he informed them, saying, "This day, O Vâsetthas, in the last watch of the night, the final passing away of the Tathâgata will take place. Be favourable herein, O Vâsetthas, be favourable. Give no occasion to reproach yourselves hereafter, saying, 'In our own village did the death of our Tathâgata take place, and we took not the opportunity of visiting the Tathâgata in his last hours.' "

47. And when they had heard this saying of the venerable Ânanda, the Mallas with their young men and maidens and their wives were grieved, and sad, and afflicted at heart. And some of them wept, dishevelling their hair, and stretched forth their arms and wept, fell prostrate on the ground, and rolled to and fro in anguish at the thought: "Too soon will the Blessed One die! Too soon will the

Happy One pass away! Full soon will the Light of the world vanish away!"

48. Then the Mallas, with their young men and maidens and their wives, being grieved and sad and afflicted at heart, went to the Sâla Grove of the Mallas, to the Upavattana, and to the place where the venerable Ânanda was.

49. Then the venerable Ânanda thought: "If I allow the Mallas of Kusinârâ, one by one, to pay their respects to the Blessed One, the whole of the Mallas of Kusinârâ will not have been presented to the Blessed One until this night brightens up into the dawn. Let me, now, cause the Mallas of Kusinârâ to stand in groups, each family in a group, and so present them to the Blessed One, saying, 'Lord! a Malla of such and such a name, with his children, his wives, his retinue and his friends, humbly bows down at the feet of the Blessed One.'"

50. And the venerable Ânanda caused the Mallas of Kusinârâ to stand in groups, each family in a group, and so presented them to the Blessed One, and said: "Lord! a Malla of such and such a name, with his children, his wives, his retinue, and his friends, humbly bows down at the feet of the Blessed One."

51. And after this manner the venerable Ânanda presented all the Mallas of Kusinârâ to the to the Blessed One in the first watch of the night.

52. Now at that time a mendicant named Subhadda, who was not a believer, was dwelling at Kusinârâ. And the mendicant Subhadda heard the news: "This very day, they say, in the third watch of the night, will take place the final passing away of the Samaṇa Gotama."

53. Then thought the mendicant Subhadda: "This have I heard from fellow mendicants of mine, old and well stricken in years, teachers and disciples, when they said: 'Sometimes and full seldom do Tathâgatas appear in the world, the Arahat Buddhas.' Yet this day, in the last watch of the night, the final passing away of the Samaṇa Gotama will take place. Now a certain feeling of uncertainty has sprung up in my mind; and this faith have I in the Samaṇa Gotama, that he, methinks, is able so to present the truth that I may get rid of this feeling of uncertainty."

54. Then the mendicant Subhadda went to the Sâla Grove of the Mallas, to the Upavattana of Kusinârâ, to the place where the venerable Ânanda was.

55. And when he had come there he said to the venerable Ânanda: "Thus have I heard from fellow mendicants of mine, old and well stricken in years, teachers and disciples, when they said: 'Sometimes and full seldom do Tathâgatas appear in the world, and Arahat Buddhas.' Yet this day, in the last watch of the night, the final passing away of the Samaṇa Gotama will take place. Now a certain feeling

of uncertainty has sprung up in my mind; and this faith have I in the Samaṇa Gotama, that he, meth'nks, is able so to present the truth that I may get rid of this feeling of uncertainty. O that I, even I, Ânanda, might be allowed to see the Samaṇa Gotama!"

56. And when he had thus spoken the venerable Ânanda said to the mendicant Subhadda: "Enough! friend Subhadda. Trouble not the Tathâgata. The Blessed One is weary."

57. And again the mendicant Subhadda (made the same request the mendicant Subhadda (made the same request in the same words, in the same words, and received the same reply); and the third time and received the same reply).

58. Now the Blessed One overheard this conversation of the venerable Ânanda with the mendicant Subhadda. And the Blessed One called the venerable Ânabla, and said: "It is enough, Ânanda! Do not keep out Subhadda. Subhadda, Ânanda, may be allowed to see the Tathâgata. Whatever Subhadda may ask of me, he will ask from a desire for knowledge, and not to annoy me. And whatever I may say in answer to his questions, that he will quickly understand.

59. Then the venerable Ânanda said to Subhadda, the mendicant: "Enter in, friend Subhadda; for the Blessed One gives you leave."

60. Then Subhadda, the mendicant, went in to the place where the Blessed One was, and saluted him courteously, and after exchanging with him the compliments of esteem and of civility, he took his seat on one side. And when he was thus seated, Subhadda, the mendicant, said to the Blessed One: "The Brâhmans by saintliness of life, Gotama, who are heads of companies of disciples and students, teachers of students, well known, renowned, founders of schools of doctrine, esteemed as good men by the multitude—to wit, Pûraṇa Kassapa, Makkhali of the cattle-pen, Ajita of the garment of hair, Kakkâyana of the Pakudha tree, Sañgaya the son of the Belaṭṭhi slave-girl, and Nigaṇṭha of the Nâtha clan—have they all, according to their own assertion, thoroughly understood things? or have they not? or are there some of them who have understood, and some who have not?"

61. "Enough, Subhadda! Let this matter rest whether they, according to their own assertion, have thoroughly understood things, or whether they have not, or whether some of them have understood and and some have not! The truth, Ânanda, will I teach you. Listen well to that, and give ear attentively, and I will speak."

"Even so, Lord!" said the mendicant Subhadda, in assent, to the Blessed One.

62. And the Blessed One spake: "In whatsoever doctrine and discipline, Subhadda, the noble eightfold path is not found, neither in it is there found a man of true saintliness of the first or of the

second or of the third or of the fourth degree. And in whatsoever doctrine and discipline, Subhadda, the noble eightfold path is found, is found the man of true saintliness of the first and the second and the third and the fourth degree. Now in this doctrine and discipline, Subhadda, is found the noble eightfold path, and in it alone, Subhadda, is the man of true saintliness. Void are the systems of other teachers—void of true saints. And in this one, Subhadda, may the brethren live the Life that's Right, so that the world be not bereft of Arahats.

"But twenty-nine was I when I renounced
The world, Subhadda, seeking after good.
For fifty years and one year more, Subhadda,
Since I went out, a pilgrim have I been
Through the wide realms of virtue and of truth,
And outside these no really 'saint' can be!"

"Yes, not of the first, nor of the second, nor of the third, nor of the fourth degree. Void are the systems of other teachers—void of true saints. But in this one, Subhadda, may the brethren live the perfect life, that the world be not bereft of those who have reached the highest fruit."

63. And when he had thus spoken, Subhadda, the mendicant, said to the Blessed One: "Most excellent, Lord, are the words of thy mouth, most excellent! Just as if a man were to set up that which is thrown down, or were to reveal that which is hidden away, or were to point out the right road to him who has gone astray, or were to bring a lamp into the darkness, so that those who have eyes can see external forms;—just even so, Lord, has the truth been made known to me, in many a figure, by the Blessed One. And I, even I, betake myself, Lord, to the Blessed One as my refuge, to the truth, and to the order. May the Blessed One accept me as a disciple, as a true believer, from this day forth, as long as life endures!"

64. "Whosoever, Subhadda, that has formerly been a follower of another doctrine and then desires to be received into the higher or the lower grades in this doctrine and discipline, he remains on probation for the space of four months; and at the end of the four months, the brethren, exalted in spirit, receive him into the lower or into the higher grade of the order. Nevertheless in this case I acknowledge the difference in persons."

65. "If, Lord, whosoever that has formerly been a follower of another doctrine and then desires to be received into the higher or the lower grade in this doctrine and discipline,—if, in that case, such a person remains on probation for the space of four months; and at the end of the four months, the brethren, exalted in spirit, receive him into the lower or into the higher grade of the order—I too, then will remain on probation for the space of four months; and at the end

of the four months let the brethren, exalted in spirit, receive me into the lower or into the higher grade of the order!"

66. But the Blessed One called the venerable Ânanda, and said: "As it is, Ânanda, receive Subhadda into the order!"

"Even so, Lord!" said the venerable Ânanda, in assent, to the Blessed One.

67. And Subhadda, the mendicant, said the venerable Ânanda: "Great is your gain, friend Ânanda, great is your good fortune, friend Ânanda, that you all have been sprinkled with the sprinkling of discipleship in this brotherhood at the hand of the Master himself!"

68. So Subhadda, the mendicant, was received into the higher grade of the order under the Blessed One; and from immediately after his ordination the venerable Subhadda remained alone and separate, earnest, zealous, and resolved. And e'er long he attained to that supreme goal of the higher life for the sake of which men go out from all and every household gain and comfort to become houseless wanderers—yea, that supreme goal did he, by himself, and while yet in this visible world, bring himself to the knowledge of, and continue to realise, and to see face to face! And he became conscious that birth was at an end, that the higher life had been fulfilled, that all that should be done had been accomplished, and that after this present life there would be no beyond!

69. So the venerable Subhadda became yet another among the Arahats; and he was the last disciple whom the Blessed One himself converted.

End of the Hiraññavatiya portion, being the Fifth Portion for Recitation.

## CHAPTER VI

1. Now the Blessed One addressed the venerable Ânanda, and said: "It may be, Ânanda, that in some of you the thought may arise, "The word of the Master is ended, we have no teacher more!" But it is not thus, Ânanda, that you should regard it. The truths and the rules of the order which I have set forth and laid down for you all, let them, after I am gone, be the Teacher to you."

2. "Ânanda! when I am gone address not one another in the way in which the brethren have heretofore addressed each other—with the epithet, that is, of "Âvuso" (Friend). A younger brother may be addressed by an elder with his name, or his family name, or the title "Friend." But an elder should be addressed by a younger brother as "Lord" or as "Venerable Sir."

3. "When I am gone, Ânanda, let the order, if it should so wish, abolish all the lesser and minor precepts."

4. "When I am gone, Ânanda, let the higher penalty be imposed on brother *Kh*anna."

"But what, Lord, is the higher penalty?"

"Let Khanna say whatever he may like, Ânanda, the brethren should neither speak to him, nor exhort him, nor admonish him."

5. Then the Blessed One addressed the brethren, and said: "It may be, brethren, that there may be doubt or misgiving in the mind of some brother as to the Buddha, or the truth, or the path, or the way. Enquire, brethren, freely. Do not have to reproach yourselves afterwards with the thought, 'Our teacher was face to face with us, and we could not bring ourselves to enquire of the Blessed One when we were face to face with him.'"

And when he had thus spoken the brethren were silent.

6. And again the second and the third time the Blessed One addressed the brethren, and said: "It may be, brethren, that there may be doubt or misgiving in the mind of some brother as to the Buddha, or the truth, or the path, or the way. Enquire, brethren, freely. Do not have to reproach yourselves afterwards with the thought, "Our teacher was face to face with us, and we could not bring ourselves to enquire of the Blessed One when we were face to face with him."

And even the third time the brethren were silent.

7. Then the Blessed One addressed the brethren, and said: "It may be, brethren, that you put no questions out of reverence for the teacher. Let one friend communicate to another."

And when he had thus spoken the brethren were silent.

8. And the venerable Ânanda said to the Blessed One: "How wonderful a thing is it, Lord, and how marvellous! Verily, I believe that in this whole assembly of the brethren there is not one brother who has any doubt or misgiving as to the Buddha, or the truth, or the path, or the way!"

9. "It is out of the fulness of faith that thou hast spoken, Ânanda! But, Ânanda, the Tathâgata knows for certain that in this whole assembly of the brethren there is not one brother who has any doubt or misgiving as to the Buddha, or the truth, or the path, or the way! For even the most backward, Ânanda, of all these five hundred brethren has become converted, and is no longer liable to be born in a state of suffering, and is assured of final salvation."

10. Then the Blessed One addressed the brethren, and said, "Behold now, brethren, I exhort you, saying, 'Decay is inherent in all component things! Work out your salvation with diligence!'"

This was the last word of the Tathâgata!

11. Then the Blessed One entered into the first stage of deep meditation. And rising out of the first stage he passed into the second. And rising out of the second he passed into the third. And rising out of the third stage he passed into the fourth. And rising out of the fourth stage of deep meditation he entered into the state of mind to which the infinity of space is alone present. And passing out of the mere consciousness of the infinity of space he entered into the state of mind to which the infinity of thought is alone present. And passing out of the mere consciousness of the infinity of thought he entered into a state of mind to which nothing at all was specially present. And passing out of the consciousness of no special object he fell into a state between consciousness and unconsciousness. And passing out of the state between consciousness and unconsciousness he fell into a state in which the consciousness both of sensations and of ideals had wholly passed away.

12. Then the venerable Ânanda said to the venerable Anuruddha: "O my Lord, O Anuruddha, the Blessed One is dead!"

"Nay! brother Ânanda, the Blessed One is not dead. He has entered into that state in which both sensations and ideas have ceased to be!"

13. Then the Blessed One passing out of the state in which both sensations and ideas have ceased to be, entered into the state between consciousness and unconsciousness. And passing out of the state between consciousness and unconsciousness he entered into the state of mind to which nothing at all is specially present. And passing out of the consciousness of no special object he entered into the state of mind to which the infinity of thought is alone present. And passing out of the mere consciousness of the infinity of thought he entered

into the state of mind to which the infinity of space is alone present. And passing out of the mere consciousness of the infinity of space he entered into the fourth stage of deep meditation. And passing out of the fourth stage he entered into the third. And passing out of the third stage he entered into the second. And passing out of the second he entered into the first. And passing out of the first stage of deep meditation he entered into the second. And passing out of the second stage he entered into the third. And passing out of the third stage he entered into the fourth stage of deep meditation. And passing out of the last stage of deep meditation he immediately expired.

14. When the Blessed One died there arose, at the moment of his passing out of existence, a mighty earthquake, terrible and awe-inspiring: and the thunders of heaven burst forth.

15. When the Blessed One died, Brahmâ Sahampati, at the moment of his passing away from existence, uttered this stanza:

"They all, all beings that have life, shall lay
Aside their complex form—that aggregation
Of mental and material qualities,
That gives them, or in heaven or on earth,
Their fleeting individuality!
E'en as the teacher—being such a one,
Unequalled among all the men that are,
Successor of the prophets of old time,
Mighty by wisdom, and in insight clear—
Hath died!"

16. When the Blessed One died, Sakka, the king of the gods, at the moment of his passing away from existence, uttered this stanza:

"They're transient all, each being's parts and powers,
Growth is their nature, and decay.
They are produced, they are dissolved again:
And then is best, when they have sunk to rest!"

17. When the Blessed One died, the venerable Anuruddha, at the moment of his passing away from existence, uttered these stanzas:

"When he who from all craving want was free,
Who to Nirvâ*n*a's tranquil state had reached,
When the great sage finished his span of life,
No gasping struggle vexed that steadfast heart!

All resolute, and with unshaken mind,
He calmly triumphed o'er the pain of death.
E'en as a bright flame dies away, so was
His last deliverance from the bonds of life!"

18. When the Blessed One died, the venerable Ânanda, at the moment of his passing away from existence, uttered this stanza:

"Then was there terror!
Then stood the hair on end!
When he endowed with every grace—
The supreme Buddha—died!"

19. When the Blessed One died, of those of the brethren who were not yet free from the passions, some stretched out their arms and wept, and some fell headlong on the ground, rolling to and fro in anguish at the thought: "Too soon has the Blessed One died! Too soon has the Happy One passed away from existence! Too soon has the Light gone out in the world!"

But those of the brethren who were free from the passions (the Arahats) bore their grief collected and composed at the thought: "Impermanent are all component things! How is it possible that (they should not be dissolved)?"

20. Then the venerable Anuruddha exhorted the brethren, and said: "Enough, my brethren! Weep not, neither lament! Has not the Blessed One formerly declared this to us, that it is in the very nature of all things near and dear unto us, that we must divide ourselves from them, leave them, sever ourselves from them? How then, brethren, can this be possible—that whereas anything whatever born, brought into being, and organised, contains within itself the inherent necessity of dissolution—how then can this be possible that such a being should not be dissolved? No such condition can exist! Even the spirits, brethren, will reproach us.

"But of what kind of spirits is the Lord, the venerable Anuruddha, thinking?"

21. "There are spirits, brother Ânanda, in the sky, but of worldly mind, who dishevel their hair and weep, and stretch forth their arms and weep, fall prostrate on the ground, and roll to and fro in anguish at the thought: "Too soon has the Blessed One died! Too soon has the Happy One passed away! Too soon has the Light gone out in the world!'"

"There are spirits, too, Ânanda, on the earth, and of worldly mind, who tear their hair and weep, and stretch forth their arms and weep, fall prostrate on the ground, and roll to and fro in anguish at the thought: 'Too soon has the Blessed One died! Too soon has the Happy One passed away! Too soon has the Light gone out in the world!'

"But the spirits who are free from passion bear it, calm and self-possessed, mindful of the saying which begins, 'Impermanent indeed are all component things. How then is it possible (that such a being should not be dissolved)?'"

22. Now the venerable Anuruddha and the venerable Ânanda spent the rest of that night in religious discourse. Then the venerable Anuruddha said to the venerable Ânanda: "Go now, brother Ânanda, into Kusinârâ and inform the Mallas of Kusinârâ, saying, "The Blessed One, O Vâsetthas, is dead: do, then, whatever seemeth to you fit!"

"Even so, Lord!" said the venerable Ânanda, in assent, to the venerable Anuruddha. And having robed himself early in the morning, he took his bowl, and went into Kusinârâ with one of the brethren as an attendant.

23. Now at that time the Mallas of Kusinârâ were assembled in the council hall concerning that very matter.

And the venerable Ânanda went to the council hall of the Mallas of Kusinârâ; and when he had arrived there, he informed them, saying, "The Blessed One, O Vâsetthas, is dead; do, then, whatever seemeth to you fit!"

24. And when they had heard this saying of the venerable Ânanda, the Mallas, with their young men and their maidens and their wives, were grieved, and sad, afflicted at heart. And some of them wept, dishevelling their hair, and some stretched forth their arms and wept, and some fell prostrate on the ground, and some reeled to and fro in anguish at the thought: "Too soon has the Blessed One died! Too soon has the Happy One passed away! Too soon has the Light gone out in the world!"

25. Then the Mallas of Kusinârâ gave orders to their attendants, saying, "Gather together perfumes and garlands, and all the music in Kusinârâ!"

26. And the Mallas of Kusinârâ took the perfumes and garlands, and all the musical instruments, and five hundred suits of apparel, and went to the Upavattana, to the Sâla Grove of the Mallas, where the body of the Blessed One lay. There they past the day in paying honour, reverence, respect, and homage to the remains of the Blessed One with dancing, and hymns, and music, and with garlands and perfumes; and in making canopies of their garments, and preparing decoration wreaths to hang thereon.

27. Then the Mallas of Kusinârâ thought:

"It is much too late to burn the body of the Blessed One to-day. Let us now perform the cremation to-morrow." And in paying honour, reverence, respect, and homage to the remains of the Blessed One with dancing, and hymns, and music, and with garlands and perfumes; and in making canopies of their garments, and preparing decoration wreaths to hang thereon, they past the second day too, and then the third day, and the fourth, and the fifth, and the sixth day also.

28. Then on the seventh day the Mallas of Kusinârâ thought:

"Let us carry the body of the Blessed One, by the south and outside, to a spot on the south, and outside of the city,—paying it honour, and reverence, and respect, and homage, with dance and song and music, with garlands and perfumes,—and there, to the south of the city, let us perform the cremation ceremony!"

29. And thereupon eight chieftains among the Mallas bathed their heads, and clad themselves in new garments with the intention of bearing the body of the Blessed One. But, behold, they could not lift it up!

30. The Mallas of Kusinârâ said to the venerable Anuruddha: "What, Lord, can be the reason, what can be the cause that eight chieftains of the Mallas who have bathed their heads, and clad themselves in new garments with the intention of bearing the body of the Blessed One, are unable to lift it up?"

"It is because you, O Vâsetthas, have one purpose, and the spirits have another purpose."

31. "But what, Lord, is the purpose of the spirits?"

"Your purpose, O Vâsetthas, is this, Let us carry the body of the Blessed One, by the south and outside, to a spot on the south, and outside of the city,—paying it honour, and reverence, and respect, and homage, with dance and song and music, with garlands and perfumes,—and there, to the south of the city, let us perform the cremation ceremony. But the purpose of the spirits, Vâsetthas, is this, Let us carry the body of the Blessed One by the north to the north of the city, and entering the city by the north gate, let us bring it through the midst of the city into the midst thereof. And going out again by the eastern gate,—paying honour, and reverence, and respect, and homage to the body of the Blessed One, with heavenly dance, and song, and music, and garlands, and perfumes,—let us carry it to the shrine of the Mallas called Makuta-bandhana, to the east of the city, and there let us perform the cremation ceremony."

"Even according to the purpose of the spirits, so, Lord, let it be!"

32. Then immediately all Kusinârâ down even to the dust bins and rubbish heaps became strewn knee-deep with Mandârava flowers from heaven! and while both the spirits from the skies, and the Mallas of Kusinârâ upon earth, paid honour, and reverence, and respect, and homage to the body of the Blessed One, with dance and song and music, with garlands and with perfumes, they carried the body by the north to the north of the city; and entering the city by the north gate they carried it through the midst of the city into the midst thereof; and going out again by the eastern gate they carried it to the shrine of the Mallas, called Makuta-bandhana; and there, to the east of the city, they laid down the body of the Blessed One.

33. Then the Mallas of Kusinâra said to the venerable Ânanda: "What should be done, Lord, with the remains of the Tathâgata?"

"As men treat the remains of a king of kings, so Vâsetthas, should they treat the remains of a Tathâgata."

"And how, Lord, do they treat the remains of a king of kings?"

"They wrap the body of a king of kings, Vâsetthas, in a new cloth. When that is done they wrap it in cotton wool. When that is done they wrap it in a new cloth,—and so on till they have wrapped the body in five hundred successive layers of both kinds. Then they place the body in an oil vessel of iron, and cover that close up with another oil vessel of iron. They then build a funeral pile of all kinds of perfumes, and burn the body of the king of kings. And then at the four cross roads they erect a dâgaba to the king of kings. This, Vâsetthas, is the way in which they treat the remains of a king of kings.

"And as they treat the remains of a king of kings, so, Vâsetthas, should they treat the remains of the Tathâgata. At the four cross roads a dâgaba should be erected to the Tathâgata. And whosoever shall there place garlands or perfumes or paint, or make salutation there, or become in its presence calm in heart—that shall long be to them for a profit and a joy."

34. Therefore the Mallas gave orders to their attendants, saying, "Gather together all the carded cotton wool of the Mallas!"

35. Then the Mallas of Kusinârâ wrapped the body of the Blessed One in a new cloth. And when that was done, they wrapped it in cotton wool. And when that was done, they wrapped it in a new cloth, —and so on till they had wrapped the body of the Blessed One in five hundred layers of both kinds. And then they placed the body in an oil vessel of iron, and covered that close up with another oil vessel of iron. And then they built a funeral pile of all kinds of perfumes, and upon it they placed the body of the Blessed One.

36. Now at that time the venerable Mahâ Kassapa was journeying along the high road from Pâvâ to Kusinârâ with a great company of the brethren, with about five hundred of the brethren. And the venerable Mahâ Kassapa left the high road, and sat himself down at the foot of a certain tree.

37. Just at that time a certain naked ascetic who had picked up a Mandârava flower in Kusinârâ was coming along the high road to Pâvâ.

38. And the venerable Mahâ Kassapa saw the naked ascetic coming in the distance; and when he had seen him he said to the naked ascetic:

"O friend! surely thou knowest our Master?"

"Yea, friend! I know him. This day the Samana Gotama has been dead a week! That is how I obtained this Mandârava flower."

39. And immediately of those of the brethren who were not yet free from the passions, some stretched out their arms and wept, and some fell headlong on the ground, and some reeled to and fro in

anguish at the thought: "Too soon has the Blessed One died! Too soon has the Happy One passed away from existence! Too soon has the Light gone out in the world!"

But those of the brethren who were free from the passions (the Arahats) bore their grief collected and composed at the thought: "Impermanent are all component things! How is it possible that they should not be dissolved?"

40. Now at that time a brother named Subhadda, who had been received into the order in his old age, was seated there in their company.

And Subhadda the old addressed the brethren, and said: "Enough, brethren! Weep not, neither lament! We are well rid of the great Samana. We used to be annoyed by being told, 'This beseems you, this beseems you not.' But now we shall be able to do whatever we like; and what we do not like, that we shall not have to do!"

41. But the venerable Mahâ Kassapa addressed the brethren, and said: "Enough, my brethren! Weep not, neither lament! Has not the Blessed One formerly declared this to us, that it is in the very nature of all things, near and dear unto us, that we must divide ourselves from them, leave them, sever ourselves from them? How then, brethren, can this be possible—that whereas anything whatever born, brought into being, and organised contains within itself the inherent necessity of dissolution—how then can this be possible that such a being should not be dissolved? No such condition can exist!"

42. Now just at that time four chieftains of the Mallas had bathed their heads and clad themselves in new garments with the intention of setting on fire the funeral pile of the Blessed One. But, behold, they were unable to set it alight!

43. Then the Mallas of Kusinârâ said to the venerable Anuruddha: "What, Lord, can be the reason, and what the cause, that four chieftains of the Mallas who have bathed their heads, and clad themselves in new garments, with the intention of setting on fire the funeral pile of the Blessed One, are unable to set it on fire?"

"It is because you, O Vâsetthas, have one purpose, and the spirits have another purpose."

44. "But what, Lord, is the purpose of the spirits?"

"The purpose of the spirits, O Vâsetthas, is this: That venerable brother Mahâ Kassapa is now journeying along the high road from Pâvâ to Kusinârâ with a great company of the brethren, with five hundred of the brethren. The funeral pile of the Blessed One shall not catch fire, until the venerable Mahâ Kassapa shall have been able reverently to salute the sacred feet of the Blessed One."

"Even according to the purpose of the spirits, so, Lord, let it be!"

45. Then the venerable Mahâ Kassapa went on to Makuta-bandhana of Kusinârâ, to the shrine of the Mallas, to the place where the

funeral pile of the Blessed One was. And when he had come up to it, he arranged his robe on one shoulder; and bowing down with clasped hands he thrice walked reverently round the pile; and then, uncovering the feet, he bowed down in reverence at the feet of the Blessed One.

46. And those five hundred brethren arranged their robes on one shoulder; and bowing down with clasped hands, they thrice walked reverently round the pile, and then bowed down in reverence at the feet of the Blessed One.

47. And when the homage of the venerable Mahâ Kassapa and of those five hundred brethren was ended, the funeral pile of the Blessed One caught fire of itself.

48. Now as the body of the Blessed One burned itself away, from the skin and the integument, and the flesh, and the nerves, and the fluid of the joints, neither soot nor ash was seen: and only the bones remained behind.

Just as one sees no soot or ash when glue or oil is burned; so, as the body of the Blessed One burned itself away, from the skin and the integument, and the flesh, and the nerves, and the fluid of the joints, neither soot nor ash was seen: and only the bones remained behind. And of those five hundred pieces of raiment the very innermost and outermost were both consumed.

49. And when the body of the Blessed One had been burnt up, there came down streams of water from the sky and extinguished the funeral pile of the Blessed One; and there burst forth streams of water from the storehouse of the waters (beneath the earth), and extinguished the funeral pile of the Blessed One. The Mallas of Kusinârâ also brought water scented with all kinds of perfumes, and extinguished the funeral pile of the Blessed One.

50. Then the Mallas of Kusinârâ surrounded the bones of the Blessed One in their council hall with a lattice work of spears, and with a rampart of bows; and there for seven days they paid honour and reverence and respect and homage to them with dance and song and music, and with garlands and perfumes.

51. Now the king of Magadha, Agâtasattu, the son of the queen of the Videha clan, heard the news that the Blessed One had died at Kusinârâ.

Then the king of Magadha, Agâtasattu, the son of the queen of the Videha clan, sent a messenger to the Mallas, saying, "The Blessed One belonged to the soldier caste, and I too am of the soldier caste. I am worthy to receive a portion of the relics of the Blessed One. Over the remains of the Blessed One will I put up a sacred cairn, and in their honour will I celebrate a feast!"

52. And the Likkhavis of Vesâli heard the news that the Blessed One had died at Kusinâra. And the Likkhavis of Vesâli sent a mes-

senger to the Mallas, saying, "The Blessed One belonged to the soldier caste, and we too are of the soldier caste. We are worthy to receive a portion of the relics of the Blessed One. Over the remains of the Blessed One will we put up a sacred cairn, and in their honour will we celebrate a feast!"

53. And the Sâkiyas of Kapila-vatthu heard the news that the Blessed One had died at Kusinârâ. And the Sâkiyas of Kapila-vathu sent a messenger to the Mallas, saying, "The Blessed One was the pride of our race. We are worthy to receive a portion of the relics of the Blessed One. Over the remains of the Blessed One will be put up a sacred cairn, and in their honor will we celebrate a feast!"

54. And the Bulis of Allakappa heard the news that the Blessed One had died at Kusinârâ. And the Bulis of Allakappa sent a messenger to the Mallas, saying, "The Blessed One belonged to the soldier caste, and we too are of the soldier caste.. We are worthy to receive a portion of the relics of the Blessed One. Over the remains of the Blessed One will we put up a sacred cairn, and in their honor will we celebrate a feast!"

55. And the Koliyas of Râmagâma heard the news that the Blessed One had died at Kusinârâr. And the Koliyas of Râmagâma sent a messenger to the Mallas, saying, "The Blessed One belonged to the soldier caste, and we too are of the soldier caste. We are worthy to receive a portion of the relics of the Blessed One. Over the remains of the Blessd One will we put up a sacred cairn, and in their honor will we celebrate a feast!"

56. And the Brâhman of Ve*th*adipa heard the news that the Blessed One had died at Kusinârâ. And the Brâhman of Ve*th*adipa sent a messenger to the Mallas, saying, "The Blessed One belonged to the soldier caste, and I am a Brâhman. I am worthy to receive a portion of the relics of the Blessed One. Over the remains of the Blessed One will I put up a sacred cairn, and in their honor will I celebrate a feast!"

57. And the Mallas of Pâvâ heard the news that the Blessed One had died at Kusinârâ.

Then the Mallas of Pâvâ sent a messenger to the Mallas, saying, "The Blessed One belonged to the soldier caste, and we too are of the soldier caste. We are worthy to receive a portion of the relics of the Blessed One. Over the remains of the Blessed One will we put up a sacred cairn, and in their honor will we celebrate a feast!"

58. When they herad these things the Mallas of Kusinârâ spoke to the assembled brethren, saying, "The Blessed One died in our village domain. We will not give away any part of the remains of the Blessed One!"

59. When they had thus spoken, Doṇa the Brâhman addressed the assembled brethren, and said:

"Hear, reverend sirs, one single word from me.
Forbearance was our Buddha wont to teach.
Unseemly is it that over the division
Of the remains of him who was the best of beings
Strife should arise, and wounds, and war!
Let us all, sirs, with one accord unite
In friendly harmony to make eight portions.
Wide spread let Thûpas rise in every land
That in the Enlightened One mankind may trust!"

60. "Do thou then, O Brâhman, thyself divide the remains of the Blessed One equally into eight parts, with fair division."

"Be it so, sir!" said Doṇa, in assent, to the assembled brethren. And he divided the remains of the Blessed One equally into eight parts, with fair division. And he said to them: "Give me, sirs, this vessel, and I will set up over it a sacred cairn, and in its honor will I establish a feast."

And they gave the vessel to Doṇa the Brâhman.

61. And the Moriyas of Pipphalivana heard the news that the Blessed One had died at Kusinâra.

Then the Moriyas of Pipphalivana sent a messenger to the Mallas, saying, "The Blessed One belonged to the soldier caste, and we too are of the soldier caste. We are worthy to receive a portion of the relics of the Blessed One. Over the remains of the Blessed One will we put up a sacred cairn, and in their honor will we cele-celebrate a feast!"

And when they heard the answer, saying, "There is no portion of the remains of the Blessed One left over. The remains of the Blessed One are all distributed," then they took away the embers.

62. Then the king of Magadha, Agâtasattu, the son of the queen of the Videha clan, made a mound in Râgagaha over the remains of the Blessed One, and held a feast.

And the Likkhavis of Vesâli made a mound in Vesâli over the remains of the Blessed One, and held a feast.

And the Bulis of Allakappa made a mound in Allakappa over the remains of the Blessed One, and held a feast.

And the Koliyas of Râmagâma made a mound in Râmagâma over the remains of the Blessed One, and held a feast.

And Vethadipaka the Brâhman made a mound in Vethadîpa over the remains of the Blessed One, and held a feast.

And the Mallas of Pâvâ made a mound in Pâvâ over the remains of the Blessed One, and held a feast.

And the Mallas of Kusinârâ made a mound in Kusinârâ over the remains of the Blessed One, and held a feast.

And Dona the Brâhman made a mound over the vessel in which the body had been burnt, and held a feast.

And the Moriyas of Pipphalivana made a mound over the embers, and held a feast.

Thus were there eight mounds (Thûpus) for the remains, and one for the vessel, and one for the embers. This was how it used to be.

[63. Eight measures of relics there were of him of the far-seeing eye,
Of the best of the best of men. In India seven are worshipped.
And one measure in Râmagâma, by the kings of the serpent race.
One tooth, too, is honored in heaven, and one in Gandhâra's city,
One in the Kâlinga realm, and one more by the Nâga race.
Through their glory the bountiful earth is made bright with offerings painless—
For with such are the Great Teacher's relics best honored by those who are honored,
By gods and by Nâgas and kings, yea, thus by the noblest of monarchs—
Bow down with clasped hands!
Hard, hard is a Buddha to meet with through hundreds of ages!

End of the Book of the Great Decease

# *THE BIBLE OF ZOROASTER*

*Though the ancient Persians have long since turned to dust, the Zend-Avesta which Zoroaster (or Zarathustra, if one prefers the other spelling), is said to have written himself, is still used by the Parsees as their Bible and prayer-book. It takes us a long, long way from the temple of Persepolis, where the original manuscript, written on cow-hides with golden ink once lay, to the twentieth century temples of the Bombay fire-worshippers. The Zend-Avesta consists of five books. The Yasna, comprises the sacrificial hymns or Gathas, of which Zoroaster was the author, and which give his revelations and exhortations. The Visperad is a minor liturgical work, dependent on the Yasna, with which it can be combined to make one grand sacrificial ceremony. The Vendidad is the priestly code of the Parsees, containing the old Persian legends of the Creation and the Golden Age, together with many other moral lessons and instructions with regard to the one great thing in Zoroastrianism—the struggle against Satan, the evil principle, and his creatures! The Yashts or "Songs of Praise," with invocations to separate angels, and the Khordah Avesta, or "little Avesta," a collection of shorter prayers for all believers, are included with the Zend-Avesta, somewhat on the same principle that we include the Apocrypha in our own Bible.*

*In one way the Zend-Avesta resembles our own Old Testament. It is a composite, a collection of writings and not a single work, like the Koran. As a Bible, a religious book, the Zend-Avesta holds a prominent position in the world's literature. It is the most important document of the Zoroastrian faith and the only literary monument of the ancient Persians. On the whole, when it comes to depth of thought and beauty of expression, the Zend-Avesta is below the level of the Old Testament, in spite of the fact that it was originally written on ten thousand cow-hides and bound with golden bands. But, like all Bibles, it contains many fine moral lessons and teachings, and the selections which follow present some of its most noble and poetic passages.*

FREDERICK H. MARTENS.

# VENDÎDÂD

## FARGARD I

THIS chapter is an enumeration of sixteen perfect lands created by Ahura Mazda, and of as many plagues created in opposition by Angra Mainyu.

Many attempts have been made, not only to identify these sixteen lands, but also to draw historical conclusions from their order of succession, as representing the actual order of the migrations and settlements of the old Iranian tribes. But there is nothing in the text to support such wide inferences. We have here nothing more than a geographical description of Iran, seen from the religious point of view.

Of these sixteen lands there are nine, as follows:—

| ZEND NAME | OLD PERSIAN | MODERN NAME |
|---|---|---|
| Sughdha (2) | Suguda | Soghd (Samarkand) |
| Môuru (3) | Margu | Marv |
| Bâkhdhi (4) | Bâkhtri | Balkh |
| Harôyu (6) | Haraiva | Harê(rud) |
| Vehrkâna (9) | Varkâna | Gurgân, Gorgân |
| Harahvaiti (10) | Harauvati | Ar-rokhag<br>Arghand-(âb) |
| Haêtuma*nt* (11) | | Helmend |
| Ragha (12) | Ragâ | Raï |
| Hapta hi*ndu* (15) | Hi*n*dava | Hind (Pa*ñ*gâb), |

which can be identified with certainty, as we are able to follow their names from the records of the Achaemenian kings or the works of classical writers down to the map of modern Iran.

For the other lands we are confined for information to the Pahlavi Commentary, from which we get:

| ZEND NAME | PAHLAVI NAME | MODERN NAME |
|---|---|---|
| Vaêkereta (7) | Kâpûl | Mesene |
| Urva (8) | Mêshan | Kâbul |
| Varena (14) | Patashkhvârgar or Dailam | Tabaristân or Gilân |
| Rangha (16) | Arvastâni Rûm | Eastern Mesopotamia |

The identification of Nisâya (5) and Kahkhra (13) remains an open question, as there were several cities of that name. We know, however, that Nisâya lay between Balkh and Marv. The first province Airyanem Vaêgô, or Irân-Vêg, we identify with the mediaeval Arrân (nowadays known as Karabagh).

There must have been some systematical idea in the order followed, though it is not apparent, except in the succession of Sughdha, Môuru, Bâkhdhi, Nisâya, Harôyu, Vaêkereta (numbers 2-7), which form one compact group of north-eastern provinces; the last two provinces, Hindu and Rangha (numbers 15-16), are the two limitroph provinces, east and west (Indus and Tigris); and the Rangha brings us back to the first province, Irân-Vêg, whose chief river, the Vanguhi Dâitya, or Aras, springs from the same mountains as the Rangha-Tigris.

The several plagues created by Angra Mainyu to mar the native perfection of Ahura's creations give instructive information on the religious condition of several of the Iranian countries at the time when this Fargard was written. Harât seems to have been the seat of puritan sects that pushed rigorism to the extreme in the law of purification. Sorcery was prevalent in the basin of the Helmend river, and the Paris were powerful in Cabul, which is a Zoroastrian way of saying that the Hindu civilization prevailed in those parts, which in fact in the two centuries before and after Christ were known as White India, and remained more Indian than Iranian till the Musulman conquest.

1. Ahura Mazda spake unto Spitama Zarathustra, saying:

I have made every land dear (to its people), even though it had no charms whatever in it: had I not made every land dear (to its people), even though it had no charms whatever in it, then the whole living world would have invaded the Airyana Vaêgô.

3 (5). The first of the good lands and countries which I, Ahura Mazda, created, was the Airyana Vaêgô, by the Vanguhi Dâitya.

Thereupon came Angra Mainyu, who is all death, and he counter-created the serpent in the river and Winter, a work of the Daêvas.

4 (9). There are ten winter months there, two summer months; and those are cold for the waters, cold for the earth, cold for the trees. Winter falls there, the worst of all plagues.

5 (13). The second of the good lands and countries which I, Ahura Mazda, created, was the plain which the Sughdhas inhabit.

Thereupon came Angra Mainyu, who is all death, and he counter-created the locust, which brings death unto cattle and plants.

6 (17). The third of the good lands and countries which I, Ahura Mazda, created, was the strong, holy Môuru.

Thereupon came Angra Mainyu, who is all death, and he counter-created plunder and sin.

7 (21). The fourth of the good lands and countries which I, Ahura Mazda, created, was the beautiful Bâkhdhi with high-lifted banners.

Thereupon came Angra Mainyu, who is all death, and he counter-created the ants and the ant-hills.

8 (25). The fifth of the good lands and countries which I, Ahura Mazda, created, was Nisâya, that lies between Môuru and Bâkhdhi.

Thereupon came Angra Mainyu, who is all death, and he counter-created the sin of unbelief.

9 (29). The sixth of the good lands and countries which I, Ahura Mazda, created, was the house-deserting Harôyu.

Thereupon came Angra Mainyu, who is all death, and he counter-created tears and wailing.

10 (33). The seventh of the good lands and countries which I, Ahura Mazda, created, was Vaêkereta, of the evil shadows.

Thereupon came Angra Mainyu, who is all death, and he counter-created the Pairika Knâthaiti, who clave unto Keresâspa.

11 37). The eighth of the good lands and countries which I, Ahura Mazda, created, was Urva of the rich pastures.

Thereupon came Angra Mainyu, who is all death, and he counter-created the sin of pride.

12 (41). The ninth of the good lands and countries which I, Ahura Mazda, created, was Khnenta which the Vehrkânas inhabit.

Thereupon came Angra Mainyu, who is all death, and he counter-created a sin for which there is no atonement, the unnatural sin.

13 (45). The tenth of the good lands and countries which I, Ahura Mazda, created, was the beautiful Harahvaiti.

Thereupon came Angra Mainyu, who is all death, and he counter-created a sin for which there is no atonement, the burying of the dead.

14 (49). The eleventh of the good lands and countries which I, Ahura Mazda, created, was the bright, glorious Haêtumant.

Thereupon came Angra Mainyu, who is all death, and he counter-created the evil work of witchcraft.

15 (53). And this is the sign by which it is known, this is that by which it is seen at once: wheresoever they may go and raise a cry of sorcery, there the worst works of witchcraft go forth. For there they come to kill and strike at heart, and they bring locusts as many as they want.

16 (59). The twelfth of the good lands and countries which I, Ahura Mazda, created, was Ragha of the three races.

Thereupon came Angra Mainyu, who is all death, and he counter-created the sin of utter unbelief.

17 (63). The thirteenth of the good lands and countries which I, Ahura Mazda, created, was the strong, holy *K*akhra.

Thereupon came Angra Mainyu, who is all death, and he counter-created a sin for which there is no atonement, the cooking of corpses.

18 (67). The fourteenth of the good lands and countries which I, Ahura Mazda, created, was the four-cornered Varena, for which was born Thraêtaona, who smote Azi Dahâka.

Thereupon came Angra Mainyu, who is all death, and he counter-created abnormal issues in women and barbarian oppression.

19 (72). The fifteenth of the good lands and countries which I, Ahura Mazda, created, was the Seven Rivers.

Thereupon came Angra Mainyu, who is all death, and he counter-created abnormal issues in women and excessive heat.

20 (76). The sixteenth of the good lands and countries which I, Ahura Mazda, created, was the land by the sources(?) of the Rangha, where people live who have no chiefs.

Thereupon came Angra Mainyu, who is all death, and he counter-created Winter, a work of the Daêvas.

21 (81). There are still other lands and countries, beautiful and deep, longing and asking for the good, and bright.

## FARGARD II

### Yima (*Gamshêd*)

This Fargard may be divided into two parts.

First part (1-20). Ahura Mazda proposes to Yima, the son of Vivanghat, to receive the law from him and to bring it to men. On his refusal, he bids him keep his creatures and make them prosper. Yima accordingly makes them thrive and increase, keeps death and disease away from them, and three times enlarges the earth, which had become too narrow for its inhabitants.

Second part (21 to the end). On the approach of a dire winter, which is to destroy every living creature, Yima, being advised by Ahura, builds a Vara to keep there the finest representatives of every kind of animals and plants, and they live there a life of perfect happiness.

It is difficult not to acknowledge in the latter legend a Zoroastrian adaptation of the deluge, whether it is borrowed from the Bible or from the Chaldaean mythology. The similitude is so striking that it did not escape the Musulmans, and Maçoudi states that certain authors place the date of the deluge in the time of *Gamshêd*. There are essential and necessary differences between the two legends, the chief one being that in the monotheistic narration the deluge is sent as a punishment from God, whereas in the dualistic version it is a plague from the Daêvas: but the core of the two legends is the same: the hero in both is a righteous man who, forewarned by God, builds a refuge to receive choice specimens of mankind, intended some day to replace an imperfect humanity, destroyed by a universal calamity.

I

1. Zarathustra asked Ahura Mazda:

O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

Who was the first mortal, before myself, Zarathustra, with whom thou, Ahura Mazda, didst converse, whom thou didst teach the Religion of Ahura, the Religion of Zarathustra?

2 (4). Ahura Mazda answered:

The fair Yima, the good shepherd, O holy Zarathustra! he was the first mortal, before thee, Zarathustra, with whom I, Ahura Mazda,

did converse, whom I taught the Religion of Ahura, the Religion of Zarathustra.

3 (7). Unto him O Zarathustra, I, Ahura Mazda, spake, saying: "Well, fair Yima, son of Vivanghat, be thou the preacher and the bearer of my Religion!"

And the fair Yima, O Zarathustra, replied unto he saying:

"I was not born, I was not taught to be the preacher and the bearer of thy Religion."

4 (11). Then I, Ahura Mazda, said thus unto him, O Zarathustra:

"Since thou dost not consent to be the preacher and the bearer of my Religion, then make thou my world increase, make my world grow: consent thou to nourish, to rule, and to watch over my world."

5 (14). And the fair Yima replied unto me, O Zarathustra, saying:

"Yes! I will make thy world increase, I will make thy world grow. Yes! I will nourish, and rule, and watch over thy world. There shall be, while I am king, neither cold wind nor hot wind, neither disease nor death."

7 (17). Then I, Ahura Mazda, brought two implements unto him: a golden seal and a poniard inlaid with gold. Behold, here Yima bears the royal sway!

8 (20). Thus, under the sway of Yima, three hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was room no more for flocks, herds, and men.

9. Then I warned the fair Yima, saying: "O fair Yima, son of Vivanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is room no more for flocks, herds, and men."

10. Then Yima stepped forward, in light, southwards, on the way of the sun, and (afterwards) he pressed the earth with the golden seal, and bored it with the poniard, speaking thus:

"O Spenta Ârmaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men."

11. And Yima made the earth grow larger by one-third than it was before, and there came flocks and herds and men, at their will and wish, as many as he wished.

12 (23). Thus, under the sway of Yima, six hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was room no more for flocks, herds, and men.

13. And I warned the fair Yima, saying: "O fair Yima, son of Vivanghat, the earth has become full of flocks and herds, of

men and dogs and birds and of red blazing fires, and there is room no more for flocks, herds, and men."

14. Then Yima stepped forward, in light, southwards, on the way of the sun, and (afterwards) he pressed the earth with the golden seal, and bored it with the poniard, speaking thus:

"O Spenta Ârmaita, kindly open asunder and stretch thyself afar to bear flocks and herds and men."

15. And Yima made the earth grow larger by two-thirds than it was before, and there came flocks and herds and men, at their will and wish, as many as he wished.

16 (26). Thus, under the sway of Yima, nine hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was room no more for flocks, herds, and men.

17 (28). And I warned the fair Yima, saying: "O fair Yima, son of Vivanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is room no more for flocks, herds, and men."

18 (31). Then Yima stepped forward, in light, southwards, on the way of the sun, and (afterwards) he pressed the earth with the golden seal, and bored it with the poniard, speaking thus:

"O Spenta Ârmaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men."

19 (37). And Yima made the earth grow larger by three-thirds than it was before, and there came flocks and herds and men, at their will and wish, as many as he wished.

II

21 (42). The Maker, Ahura Mazda, called together a meeting of the celestial Yazatas in the Airyana Vaêgô of high renown, by the Vanguhi Dâitya.

The fair Yima, the good shepherd, called together a meeting of the best of the mortals, in the Airyana Vaêgê of high renown, by the Vanguhi Dâitya.

To that meeting came Ahura Mazda, in the Airyana Vaêgô of high renown, by the Vanguhi Dâitya; he came together with the celestial Yazatas.

To that meeting came the fair Yima, the good shepherd, in the Airyana Vaêgô of high renown, by the Vanguhi Dâitya; he came together with the best of the mortals.

22 (46). And Ahura Mazda spake unto Yima, saying:

"O fair Yima, son of Vivanghat! Upon the material world the evil winters are about to fall, that shall bring the fierce, deadly frost; upon the material world the evil winters are about to fall that

shall make snow-flakes fall thick, even an aredvî deep on the highest tops of mountains.

23 (52). "And the beasts that live in the wilderness, and those that live on the tops of the mountains, and those that live in the bosom of the dale shall take shelter in underground abodes.

24 (57). "Before that winter, the country would bear plenty of grass for cattle, before the waters had flooded it. Now after the melting of the snow, O Yima, a place wherein the footprint of a sheep may be seen will be a wonder in the world.

25 (61). "Therefore make thee a Vara, long as a riding-ground on every side of the square, and thither bring the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires.

"Therefore make thee a Vara, long as a riding-ground on every side of the square, to be an abode for men; a Vara, long as a riding-ground on every side of the square, for oxen and sheep.

26 (65). "There thou shalt make waters flow in a bed a hâthra long; there thou shalt settle birds, on the green that never fades, with food that never fails. There thou shalt establish dwelling-places, consisting of a house with a balcony, a courtyard, and a gallery.

27 (70). "Thither thou shalt bring the seeds of men and women, of the greatest, best, and finest on this earth; thither thou shalt bring the seeds of every kind of cattle, of the greatest, best, and finest on this earth.

28 (74). "Thither thou shalt bring the seeds of every kind of tree, of the highest of size and sweetest of odor on this earth; thither thou shalt bring the seeds of every kind of fruit, the best of savor and sweetest of odor. All those seeds shalt thou bring, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Vara.

29 (80). "There shall be no humpbacked, none bulged forward there; no impotent, no lunatic; no one malicious, no liar; no one spiteful, none jealous; no one with decayed tooth, no leprous to be pent up, nor any of the brands wherewith Angra Mainyu stamps the bodies of mortals.

30 (87). "In the largest part of the place thou shalt make nine streets, six in the middle part, three in the smallest. To the streets of the largest part thou shalt bring a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred. That Vara thou shalt seal up with thy golden seal, and thou shalt make a door, and a window self-shining within."

31 (93). Then Yima said within himself: "How shall I manage to make that Vara which Ahura Mazda has commanded me to make?"

And Ahura Mazda said unto Yima: "O fair Yima, son of Vivanghat! Crush the earth with a stamp of thy heel, and then knead it with thy hands, as the potter does when kneading the potter's clay."

[32. And Yima did as Ahura Mazda wished; he crushed the earth with a stamp of his heel, he kneaded it with his hands, as the potter does when kneading the potter's clay.]

33 (97). And Yima made a Vara, long as a riding-ground on every side of the square. There he brought the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires. He made a Vara, long as a riding-ground on every side of the square, to be an abode for men; a Vara, long as a riding-ground on every side of the square, for oxen and sheep.

34 (101). There he made waters flow in a bed a hâthra long; there he settled birds, on the green that never fades, with food that never fails. There he established dwelling-places, consisting of a house with a balcony, a courtyard, and a gallery.

35 (106). There he brought the seeds of men and women, of the greatest, best, and finest on this earth; there he brought the seeds of every kind of cattle, of the greatest, best, and finest on this earth.

36 (110). There he brought the seeds of every kind of tree, of the highest of size and sweetest of odor on this earth; there he brought the seeds of every kind of fruit, the best of savor and sweetest of odor. All those seeds he brought, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Vara.

37 (116). And there were no humpbacked, none bulged forward there; no impotent, no lunatic; no one malicious, no liar; no one spiteful, none jealous; no one with decayed tooth, no leprous to be pent up, nor any of the brands wherewith Angra Mainyu stamps the bodies of mortals.

38 (123). In the largest part of the place he made nine streets, six in the middle part, three in the smallest. To the streets of the largest part he brought a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred. That Vara he sealed up with the golden ring, and he made a door, and a window self-shining within.

39 (129). O Maker of the material world, thou Holy One! What are the lights that give light in the Vara which Yima made?

40 (131). Ahura Mazda answered: "There are uncreated lights and created lights. The one thing missed there is the sight of the stars, the moon, and the sun, and a year seems only as a day.

41 (133). "Every fortieth year, to every couple two are born,

a male and a female. And thus it is for every sort of cattle. And the men in the Vara which Yima made live the happiest life."

42 (137). O Maker of the material world, thou Holy One! Who is he who brought the Religion of Mazda into the Vara which Yima made?

Ahura Mazda answered: "It was the bird Karshipta, O holy Zarathustra!"

43 (140). O Maker of the material world, thou Holy One! Who are the Lord and the Master there?

Ahura Mazda answered: "Urvatad-nara, O Zarathustra! and thyself, Zarathustra."

## FARGORD III

### The Earth

"Les Guèbres," says Chardin (ed. Langlès, VIII, 358), "regardent l'agriculture, non seulement comme une profession belle et innocente mais aussi comme méritoire et noble, et ils croient que c'est la première de toutes les vocations, celle pour quoi le Dieu souverain et les dieux inférieurs, comme ils parlent, ont le plus de complaisance et qu'ils recompensent le plus largement. Cette opinion, tournée en créance parmi eux, fait qu'ils se portent naturellement à travailler à la terre et qu'ils s'y exercent le plus: leurs prêtres leur enseignent que la plus vertueuse activité est d'engendrer des enfants (cf. Farg. IV, 47) et après de cultiver une terre qui serait en friche (cf. infra, § 4), de planter un arbre soit fruitier, soit autre."

The classical writers (Xenophon, Oeconomica, IV, 4 seq.; Polybius, X, 28, quoted § 4, note) express themselves to the same effect, and their testimony has been lately corroborated, in a most unexpected way, by a Greek inscription, emanating from no less an authority than King Darius himself, who congratulates his satrap in Asia Minor, Gadates, "for working well the King's earth and transplanting in lower Asia the fruits of the country beyond Euphrates (*ὅτι τὴν ἐμὴν ἐκπονεῖς γῆν, τοὺς πέραν Εὐφράτου καρποὺς ἐπὶ τὰ κάτω τῆς Ἀσίας μερη καταφνεύων*).

The third Fargard may serve as a Commentary to those texts. The principal subject is, as the Dinkard has it:

What comforts most the Genius of the Earth (§§ 1-6)?
What discomforts most the Genius of the Earth (§§ 7-11)?
What rejoices the Earth most (§§ 12-35)?

In each of these three developments a series of five objects is considered. Series I and II, though expressed in symmetrical terms, do not answer one another: there is greater symmetry, as to the ideas, between the second series and the third. Series I and II are a dry enumeration. The third series contains two interesting digressions, one of the funeral laws (§§ 14-21), and the other on the sanctity of husbandry (§§ 24-33).

The Fargard ends with a development forbidding the burial of the dead (§§ 36-42): it is a sort of commentary to § 8.

The subject of this chapter has become a commonplace topic with

the Parsis, who have treated it more or less antithetically in the Mainyô-i-khard (chaps. V and VI) and in the Ravâets (Gr. Rav. pp. 434-437).

I

1. O Maker of the material world, thou Holy One! Which is the first place where the Earth feels most happy?

Ahura Mazda answered: "It is the place whereon one of the faithful steps forward, O Spitama Zarathustra! with the log in his hand, the Baresma in his hand, the milk in his hand, the mortar in his hand, lifting up his voice in good accord with religion, and beseeching Mithra, the lord of the rolling country-side, and Râma *Hv*âstra."

2, 3 (6-10). O Maker of the material world, thou Holy One! Which is the second place where the Earth feels most happy?

Ahura Mazda answered: "It is the place whereon one of the faithful erects a house with a priest within, with cattle, with a wife, with children, and goods herds within; and wherein afterwards the cattle continue to thrive, virtue to thrive, fodder to thrive, the dog to thrive, the wife to thrive, the child to thrive, the fire to thrive, and every blessing of life to thrive."

4 (11). O Maker of the material world, thou Holy One! Which is the third place where the Earth feels most happy?

Ahura Mazda answered: "It is the place where one of the faithful sows most corn, grass, and fruit, O Spitama Zarathustra! where he waters ground that is dry, or drains ground that is too wet."

5 (15). O Maker of the material world, thou Holy One! Which is the fourth place where the Earth feels most happy?

Ahura Mazda answered: "It is the place where there is most increase of flocks and herds."

6 (18). O Maker of the material world, thou Holy One! Which is the fifth place where Earth feels most happy?

Ahura Mazda answered: "It is the place where flocks and herds yield most dung."

II

7 (21). O Maker of the material world, thou Holy One! Which is the first place where the Earth feels sorest grief?

Ahura Mazda answered: "It is the neck of Arazûra, whereon the hosts of fiends rush forth from the burrow of the Dr*ug*."

8 (25). O Maker of the material world, thou Holy One! Which is the second place where the Earth feels sorest grief?

Ahura Mazda answered: "It is the place wherein most corpses of dogs and of men lie buried."

9 (28). O Maker of the material world, thou Holy One! Which is the third place where the Earth feels sorest grief?

Ahura Mazda answered: "It is the place whereon stand most of those Dakhmas on which the corpses of men are deposited."

10 (31). O Maker of the material world, thou Holy One! Which is the fourth place where the Earth feels sorest grief?

Ahura Mazda answered: "It is the place wherein are most burrows of the creatures of Angra Mainyu."

11 (344). O Maker of the material world, thou Holy One! Which is the fifth place where the Earth feels sorest grief?

Ahura Mazda answered: "It is the place whereon the wife and children of one of the faithful, O Spitama Zarathu*stra*! are driven along the way of captivity, the dry, the dusty way, and lift up a voice of wailing."

III

12 (38). O Maker of the material world, thou Holy One! Who is the first that rejoices the Earth with greatest joy?

Ahura Mazda answered: "It is he who digs out of it most corpses of dogs and men."

13 (41). O Maker of the material world, thou Holy One! Who is the second that rejoices the Earth with greatest joy?

Ahura Mazda answered: "It is he who pulls down most of those Dakhmas on which the corpses of men are deposited."

14 (44). Let no man alone by himself carry a corpse. If a man alone by himself carry a corpse, the Nasu rushes upon him, to defile him, from the nose of the dead, from the eye, from the tongue, from the jaws, from the sexual organs from the hinder parts. This Drug Nasu falls upon him (stains him) even to the end of nails, and he is unclean, thenceforth, for ever and ever.

15 (49). O Maker of the material world, thou Holy One! What shall be the place of that man who has carried a corpse (alone)?

Ahura Mazda answered: "It shall be the place on this earth wherein is least water and fewest plants, whereof the ground is the cleanest and the driest and the least passed through by flocks and herds, by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful."

16 (55). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of Baresma? How far from the faithful?

17 (57). Ahura Mazda answered: "Thirty paces from the fire, thirty paces from the water, thirty paces from the consecrated bundles of Baresma, three paces from the faithful.

18, 19 (58-63). "There, on that place, shall the worshippers of Mazda erect an enclosure, and therein shall they establish him with food, therein shall they establish him with clothes, with the coarsest food and with the most worn-out clothes. That food he shall live

on, those clothes he shall wear, and thus shall they let him live, until he has grown to the age of a Hana, or of a Zaurura, or of a Pairista-khshudra.

20, 21 (64-71). "And when he has grown to the age of a Hana, or of a Zaurura, or of a Pairista-khshudra, then the worshippers of Mazda shall order a man strong, vigorous, and skilful, to cut the head off his neck, in his enclosure on the top of the mountain: and they shall deliver his corpse unto the greediest of the corpse-eating creatures made by the beneficent Spirit unto the vultures, with these words: 'The man here has repented of all his evil thoughts, words, and deeds. If he has committed any other evil deed, it is remitted by his repentance: if he has committed no other evil deed, he is absolved by his repentance, for ever and ever.'"

22 (72). O Maker of the material world, thou Holy One! Who is the third that rejoices the Earth with greatest joy?

Ahura Mazda answered: "It is he who fills up most burrows of the creatures of Angra Mainyu."

23 (75). O Maker of the material world, thou Holy One! Who is the fourth that rejoices the Earth with greatest joy?

Ahura Mazda answered: "It is he who sows most corn, grass, and fruit, O Spitama Zarathustra! who waters ground that is dry, or drains ground that is too wet.

24 (79). "Unhappy is the land that has long lain unsown with the seed of the sower and wants a good husbandman, like a well-shapen maiden who has long gone childless and wants a good husband.

25 (84). "He who would till the earth, O Spitama Zarathustra! with the left arm and the right, with the right arm and the left, unto him will she bring forth plenty of fruit: even as it were a lover sleeping with his bride on her bed; the bride will bring forth children, the earth will bring forth plenty of fruit.

26, 27 (87-90). "He who would till the earth, O Spitama Zarathustra! with the left arm and the right, with the right arm and the left, unto him thus says the Earth: 'O thou man! who dost till me with the left arm and the right, with the right arm and the left, here shall I ever go on bearing, bringing forth all manner of food, bringing corn first to thee.'

28, 29 (91-95). "He who does not till the earth, O Spitama Zarathustra! with the left arm and the right, with the right arm and the left, unto him thus says the Earth: 'O thou man! who dost not till me with the left arm and the right, with the right arm and the left, ever shalt thou stand at the door of the stranger, among those who beg for bread; the refuse and the crumbs of the bread are brought unto thee, brought by those who have profusion of wealth.'"

30 (96). O Maker of the material world, thou Holy One! What is the food that fills the Religion of Mazda?

Ahura Mazda answered: "It is sowing corn again and again, O Spitama Zarathustra!

31 (99). "He who sows corn, sows righteousness: he makes the Religion of Mazda walk, he suckles the Religion of Mazda; as well as he could do with a hundred man's feet, with a thousand woman's breasts, with ten thousand sacrificial formulas.

32 (105). "When barley was created, the Daêvas started up; when it grew, then fainted the Daêvas' hearts; when the knots came, the Daêvas groaned; when the ear came, the Daêvas flew away. In that house the Daêvas stay, wherein wheat perishes. It is as though red hot iron were turned about in their throats, when there is plenty of corn.

33 (111). "Then let people learn by heart this holy saying: 'No one who does not eat, has strength to do heavy works of holiness, strength to do works of husbandry, strength to beget children. By eating every material creature lives, by not eating it dies away.'"

34 (116). O Maker of the material world, thou Holy One! Who is the fifth that rejoices the Earth with greatest joy?

Ahura Mazda answered: "(It is he who kindly and piously gives to one of the faithful who tills the earth.) O Spitama Zarathustra!

35 (118). "He who would not kindly and piously give to one of the faithful who tills the earth, O Spitama Zarathustra! Spenta Ârmaiti will throw him down into darkness, down into the world of woe, the world of hell, down into the deep abyss."

IV

36 (122). O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within half a year, what is the penalty that he shall pay?

Ahura Mazda answered: "Five hundred stripes with the Aspahê-astra, five hundred stripes with the Sraoshô-karana."

37 (126). O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within a year, what is the penalty that he shall pay?

Ahura Mazda answered: "A thousand stripes with the Aspahê-astra, thousand stripes with the Sraoshô-karana."

38 (130). O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within the second year, what is the penalty for it? What is the atonement for it? What is the cleansing from it?

39 (135). Ahura Mazda answered: "For that deed there is nothing that can pay, nothing that can atone, nothing that can cleanse from it; it is a trespass for which there is no atonement, for ever and ever."

40 (137). When is it so?

"It is so, if the sinner be a professor of the Religion of Mazda, or one who has been taught in it.

"But if he be not a professor of the Religion of Mazda, nor one who has been taught in it, then his sin is taken from him, if he makes confession of the Religion of Mazda and resolves never to commit again such forbidden deeds.

41 (142). "The Religion of Mazda indeed, O Spitama Zarathustra! takes away from him who makes confession of it the bonds of his sin; it takes away (the sin of) breach of trust; it takes away (the sin of) murdering one of the faithful; it takes away (the sin of) burying a corpse; it takes away (the sin of) deeds for which there is no atonement; it takes away the worst sin of usury; it takes away any sin that may be sinned.

42 (149). "In the same way the Religion of Mazda, O Spitama Zarathustra! cleanses the faithful from every evil thought, word, and deed, as a swift-rushing mighty wind cleanses the plain.

"So let all the deeds he doeth be henceforth good, O Zarathustra! a full atonement for his sin is effected by means of the Religion of Mazda."

## FAGARD IV

### Contracts and Outrages

This Fagard is the only one in the Vendidâd that deals strictly with legal objects.

I a. Classification of the contracts according to the value of their object (§ 2).—A contract is cancelled by paying the amount of the contract higher by one degree (§§ 3-4).

Religious responsibility of the family for the breach of a contract by one of its members (§§ 5-10).

Punishment of the Mihir-Drug (one who breaks a contract), (§§ 11-16).

II a. Definition of the outrages known as âgerepta (threatening attitude), avaoirista (assault), aredus (blows), (§ 17).

Penalties for menaces (§§ 18-21); for assaults (§§ 22-25); for blows (§§ 26-29); for wounds (§§ 30-33); for wounds causing blood to flow (§§ 34-36); for broken bones (§§ 37-39); for manslaughter (§§ 40-43).

III a. Contract of charity to co-religionists (§§ 44-45).

IV a. Heinousness of false oath (§ 46).

III b. Dignity of wealth; of marriage; of physical weal (§§ 47-49 a).

IV b. Heinousness of false oath. Ordeal (§§ 49 b-55).

Part of this Fargard has been made unduly obscure by the transposition of § 46, wrongly inserted between the clause on charity (§§ 44-45) and the corresponding development on the dignity of material goods. This transposition is found in all known manuscripts and belonged to the older text from which they are derived.

I

1. He that does not restore a loan to the man who lent it, steals the thing and robs the man. This he doeth every day, every night, as long as he keep in his house his neighbor's property, as though it were his own.

I A

2 (4). O Maker of the material world, thou Holy One! How many in number are thy contracts, O Ahura Mazda?

Ahura Mazda answered: "They are six in number, O holy Zara-

thustra. The first is the word-contract; the second is the hand-contract; the third is the contract to the amount of a sheep; the fourth is the contract to the amount of an ox; the fifth is the contract to the amount of a man; the sixth is the contract to the amount of a field; a field in good land, a fruitful one, in good bearing."

3 (13). The word-contract is fulfilled by words of mouth.

It is cancelled by the hand-contract; he shall give as damages the amount of the hand-contract.

4 (16). The hand-contract is cancelled by the sheep-contract; he shall give as damages the amount of the sheep-contract.

The sheep-contract is cancelled by the ox-contract; he shall give as damages the amount of the ox-contract.

The ox-contract is cancelled by the man-contract; he shall give as damages the amount of the man-contract.

The man-contract is cancelled by the field-contract; he shall give as damages the amount of the field-contract.

5 (24). O Maker of the material world, thou Holy One! If a man break the word-contract, how many are involved in his sin?

Ahura Mazda answered: "His sin makes his Nabânazdistas answerable for three hundred (years)."

6 (26). O Maker of the material world, thou Holy One! If a man break the hand-contract how many are involved in his sin?

Ahura Mazda answered: "His sin makes his Nabânazdistas answerable for six hundred (years)."

7 (28). O Maker of the material world, thou Holy One! If a man break the sheep-contract, how many are involved in his sin?"

Ahura Mazda answered: "His sin makes his Nabânazdistas answerable for seven hundred (years)."

8 (30). O Maker of the material world, thou Holy One! If a man break the ox-contract, how many are involved in his sin?

Ahura Mazda answered: "His sin makes his Nabânazdistas answerable for eight hundred (years)."

9 (32). O Maker of the material world, thou Holy One! If a man break the man-contract, how many are involved in his sin?

Ahura Mazda answered: "His sin makes his Nabânazdistas answerable for nine hundred (years)."

10 (34). O Maker of the material world, thou Holy One! If a man break the field-contract, how many are involved in his sin?

Ahura Mazda answered: "His sin makes his Nabânazdistas answerable for a thousand (years)."

11 (36). O Maker of the material world, thou Holy One! If a man break the word-contract, what is the penalty that he shall pay?

Ahura Mazda answered: "Three hundred stripes with the Aspahê-astra, three hundred stripes with the Sraoshô-karana."

12 (39). O Maker of the material world, thou Holy One! If a man break the hand-contract, what is the penalty that he shall pay?

Ahura Mazda answered: "Six hundred stripes with the Asapahê-astra, six hundred stripes with the Sraoshô-karana."

13 (42). O Maker of the material world, thou Holy One! If a man break the sheep-contract, what is the penalty that he shall pay?

Ahura Mazda answered: "Seven hundred stripes with the Aspahê-astra, seven hundred stripes with the Sraoshô-karana."

14 (45). O Maker of the material world, thou Holy One! If a man break the ox-contract, what is the penalty that he shall pay?

Ahura Mazda answered: "Eight hundred stripes with the Aspahê-astra, eight hundred stripes with the Sraoshô-karana."

15 (48). O Maker of the material world, thou Holy One! If a man break the man-contract, what is the penalty that he shall pay?

Ahura Mazda answered: "Nine hundred stripes with Aspahê-astra, nine hundred stripes with the Sraoshô-karana."

16 (51). O Maker of the material world, thou Holy One! If a man break the field-contract, what is the penalty that he shall pay?

Ahura Mazda answered: "A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana."

II A

17 (54). If a man rise up with a weapon in his hand, it is an Âgerepta. If he branish it, it is an Avaorista. If he actually smite a man with malicious aforethought, it is an Aredus. Upon the fifth Aredus he becomes a Peshôtanu.

18 (58). O Maker of the material world, thou Holy One! He that committeth an Âgerepta, what penalty shall be pay?

Ahura Mazda answered: "Five stripes with the Aspahê-astra, five stripes with the Sraoshô-karana;

"On the second Âgerepta, ten stripes with the Aspahê-astra, ten stripes with the Sraoshô-karana."

"On the third, fifteen setripes with the Aspahê-astra, fifteen stripes with the Sraoshô-karana.

19 (63). "On the fourth, thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-karana;

"On the fifth, fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana;

"On the sixth, sixty stripes with the Aspahê-astra, sixty stripes with the Sraoshô-karana;

"On the seventh, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana;

20 (67). If a man commit an Âgerepta for the eighth time, without having atoned for the preceding, what penalty shall he pay?

Ahura Mazda answered: "He is a Peshôtanu; two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana."

21 (70). If a man commit an Âgerepta, and refuse to atone for it, what penalty shall be pay?

Ahura Mazda answered: "He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana."

22 (73). O Maker of the material world, thou Holy One! If a man commit an Avaoirista, what penalty shall he pay?

Ahura Mazda answered: "Ten stripes with the Aspahê-astra, ten stripes with the Sraoshô-karana;

"On the second Avaoirista, fifteen stripes with the Aspahê-astra, fifteen stripes with the Sraoshô-karana.

23 (75). "On the third, thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-karana;

"On the fourth, fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana;

"On the fifth, seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana;

"On the sixth, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana."

24 (76). O Maker of the material world, thou Holy One! If a man commit an Avaoirista for the seventh time, without having atoned for the preceding, what penalty shall he pay?

Ahura Mazda answered: "He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana."

25 (77). O Maker of the material world, thou Holy One! If a man commit an Avaoista, and refuse to atone for it, what penalty shall he pay?

Ahura Mazda answered: "He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana."

26 (79). O Maker of the material world, thou Holy One! If a man commit an Aredus, what penalty shall he pay?

Ahura Mazda answered: "Fifteen stripes with the Aspahê-astra, fifteen stripes with the Sraoshô-karana.

27 (81). "On the second Aredus, thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-karana;

"On the third, fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana;

"On the fourth, seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana;

"On the fifth, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana."

28. O Maker of the material world, thou Holy One! If a man commit an Aredus for the sixth time, without having atoned for the preceding, what penalty shall he pay?

Ahura Mazda answered: "He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana."

29 (82). O Maker of the material world, thou Holy One! If a man commit an Aredus, and refuse to atone for it, what penalty shall be pay?

Ahura Mazda answered: "He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana."

30 (85). O Maker of the material world, thou Holy One! If a man smite another and hurt him sorely, what is the penalty that he shall pay?

31 (87). Ahura Mazda answered: "Thirty stripes with the Aspahê-astrâ, thirty stripes with the Sraoshô-karana;

"The second time, fifty stripes with Aspahê-astra, fifty stripes with the Sraoshô-karana;

"The third time, seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana;

"The fourth time, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana."

32 (89). If a man commit that deed for the fifth time, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: "He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana."

33 (90). If a man commit that deed and refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: "He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana."

34 (93). O Maker of the material world, thou Holy One! If a man smite another so that the blood come, what is the penalty that he shall pay?

Ahura Mazda answered: "Fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana;

"The second time, seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana;

"The third time, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana."

35 (95). If he commit that deed for the fourth time, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: "He is a Peshôtanu: two hundred stripes

with the Aspahê-astra, two hundred stripes with the Sraoshô-karana."

36 (96). O Maker of the material world, thou Holy One! If a man smite another so that the blood come, and if he refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: "He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana."

37 (99). O Maker of the material world, thou Holy One! If a man smite another so that he break a bone, what is the penalty that he shall pay?

Ahura Mazda answered: "Seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana;

"The second time, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana."

38 (102). If he commit that deed for the third time, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: "He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana."

39 (104). O Maker of the material world, thou Holy One! If a man smite another so that he break a bone, and if he refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: "He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana."

40 (106). O Maker of the material world, thou Holy One! If a man smite another so that he give up the ghost, what is the penalty that he shall pay?

Ahura Mazda answered: "Ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana."

41 (109). If he commit that deed again, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: "He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana."

42 (112). O Maker of the material world, thou Holy One! If a man smite another so that he give up the ghost, and if he refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: "He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana."

43 (115). And they shall thenceforth in their doings walk after the way of holiness, after the word of holiness, after the ordinance of holiness.

III A

44 (118). If men of the same faith, either friends or brothers, come to an agreement together, that one may obtain from the other, either goods, or a wife, or knowledge, let him who desires goods

have them delivered to him; let him who desires a wife receive and wed her; let him who desires knowledge be taught the holy word,

45 (123). during the first part of the day and the last, during the first part of the night and the last, that his mind may be increased in intelligence and wax strong in holiness. So shall he sit up, in devotion and prayers, that he may be increased in intelligence: he shall rest during the middle part of the day, during the middle part of the night, and thus shall he continue until he can say all the words which former Aêthrapaitis have said.

IV A

46 (128). Before the boiling water publicly prepared, O Spitama Zarathustra! let no one make bold to deny having received (from his neighbour) the ox or the garment in his posssesion.

III B

47 (130). Verily I say it unto thee, O Spitama Zarathustra! the man who has a wife is far above him who lives in continence; he who keeps a house is far above him who has none; he who has children is far above the childless man; he who has riches is far above him who has none.

48 (134). And of two men, he who fills himself with meat receives in him Vohu Manô much better than he who does not do so; the latter is all but dead; the former is above him by the worth of an Asperena, by the worth of a sheep, by the worth of an ox, by the worth of a man.

49 (137). This man can strive against the onsets of Astô-vîdhôtu: he can strive against the well-darted arrow; he can strive against the winter fiend, with thinnest garment on; he can strive against the wicked tyrant and smite him on the head; he can strive against the ungodly fasting Ashemaogha.

IV b

49 (bis). On the very first time when that deed has been done, without waiting until it is done again,

50 (143). down there the pain for that deed shall be as hard as any in this world: even as if one should cut off the limbs from his perishable body with knives of brass, or still worse;

51 (146). down there the pain for that deed shall be as hard as any in this world: even as if one should nail his perishable body with nails of brass, or still worse;

52 (149). down there the pain for that deed shall be as hard as any in this world: even as if one should by force throw his perishable body headlong down a precipice a hundred times the height of a man, or still worse;

53 (152). down there the pain for that deed shall be as hard as any in this world: even as if one should by force impale his perishable body, or still worse.

54 (154). Down there the pain for his deed shall be as hard as any in this world: to wit, the deed of a man, who, knowingly lying, confronts the brim-stoned, golden, truth-knowing water with an appeal unto Rashnu and a lie unto Mithra.

55 (156). O Maker of the material world thou Holy One! He who, knowingly lying, confronts the brimstoned, golden, truth-knowing water with an appeal unto Rashnu and a lie unto Mithra, what is the penalty that he shall pay?

Ahura Mazda answered: "Seven hundred stripes with the Aspahê-astra seven hundred stripes with the Sraoshô-*k*arana."

## FARGARD V

This chapter and the following ones, to the end of the twelfth, deal chiefly with uncleanness arising from the dead, and with the means of removing it from men and things.

The subject treated in this Fargard are as follows:—

I (1-7). If a man defile the fire or the earth with dead matter (Nasu), involuntarily or unconsciously, it is no sin.

II (8-9). Water and fire do not kill.

III (10-14). Disposal of the dead during winter when it is not possible to take them to the Dakhma.

IV (15-20). Why Ahura, while forbidding man to defile water, sends water from the heavens down to the Dakhmas, covered with corpses. How he purifies that water.

V (21-26). On the excellence of purity and of the law that shows how to recover purity, when lost.

VI (27-38). On the defiling power of the Nasu being greater or less, according to the greater or less dignity of the being that dies.

VII (39-44.) On the management of sacrificial implements defiled with Nasu.

VIII (45-62). On the treatment of a woman who has been delivered of a still-born child; and what is to be done with her clothes.

### I A

1. There dies a man in the depths of the vale: a bird takes flight from the top of the mountain down into the depths of the vale, and it feeds on the corpse of the dead man there: then, up it flies from the depths of the vale to the top of the mountain: it flies to some one of the trees there, of the hard-wooded or the soft-wooded, and upon that tree it vomits and deposits dung.

2 (7). Now, lo! here is a man coming up from the depths of the vale to the top of the mountain; he comes to the tree whereon the bird is sitting; from that tree he intends to take wood for the fire. He fells the tree, he hews the tree, he splits it into logs, and then he lights it in the fire, the son of Ahura Mazda. What is the penalty that he shall pay?

3 (11). Ahura Mazda answered: "There is no sin upon a man for any Nasu that has been brought by dogs, by birds, by wolves, by winds, or by flies.

4 (12). "For were there sin upon a man for any Nasu that might have been brought by dogs, by birds, by wolves, by winds, or by flies, how soon all this material world of mine would be only one Peshôtanu, bent on the destruction of righteousness, and whose soul will cry and wail! so numberless are the beings that die upon the face of the earth."

I B

5 (15). O Maker of the material world, thou Holy One! Here is a man watering a corn-field. The water streams down the field; it streams again; it streams a third time; and the fourth time, a dog, a fox, or a wolf carries some Nasu into the bed of the stream: what is the penalty that the man shall pay?

6 (19). Ahura Mazda answered: "There is no sin upon a man for any Nasu that has been brought by dogs, by birds, by wolves, by winds, or by flies.

7 (20). "For were there sin upon a man for any Nasu that might have been brought by dogs, by birds, by wolves, by winds, or by flies, how soon all this material world of mine would be only one Peshôtanu, bent on the destruction of righteousness, and whose soul will cry and wail! so numberless are the beings that die upon the face of the earth."

II A

8 (23). O Maker of the material world, thou Holy One! Does water kill?

Ahura Mazda answered: "Water kills no man: Astô-vîdhôtu binds him, and, thus bound, Vayu carries him off; and the flood takes him up, the flood takes him down, the flood throws him ashore; then birds feed upon him. When he goes away, it is by the will of Fate he goes."

II B

9 (29). O Maker of the material world, thou Holy One! Does fire kill?

Ahura Mazda answered: "Fire kills no man: Astô-vîdhôtu binds him, and, thus bound, Vayu carries him off; and the fire burns up life and limb. When he goes away, it is by the will of Fate he goes."

III

10 (34). O Maker of the material world, thou Holy One! If the summer is past and the winter has come, what shall the worshippers of Mazda do?

Ahura Mazda answered: "In every house, in every borough, they shall raise three rooms for the dead."

11 (37). O Maker of the material world, thou Holy One! How large shall be those rooms for the dead?

Ahura Mazda answered: "Large enough not to strike the skull of the man, if he should stand erect, or his feet or his hands stretched out: such shall be, according to the law, the rooms for the dead.

12 (41). "And they shall let the lifeless body lie there, for two nights, or for three nights, or a month long, until the birds begin to fly, the plants to grow, the hidden floods to flow, and the wind to dry up the earth.

13 (44). "And as soon as the birds begin to fly, the plants to grow, the hidden floods to flow, and the wind to dry up the earth, then the worshippers of Mazda shall lay down the dead (on the Dakhma), his eyes towards the sun.

14 (46). "If the worshippers of Mazda have not, within a year, laid down the dead (on the Dakhma), his eyes towards the sun, thou shalt prescribe for that trespass the same penalty as for the murder of one of the faithful, until the corpse has been rained on, until the Dakhma has been rained on, until the unclean remains have been rained on, until the birds have eaten up the corpse."

IV

15 (49). O Maker of the material world, thou Holy One! Is it true that thou, Ahura Mazda, seizest the waters from the sea Vouru-kasha with the wind and the clouds?

16 (51). That thou, Ahura Mazda, takest them down to the corpses? that thou, Ahura Mazda, takest them down to the Dakhmas? that thou, Ahura Mazda, takest them down to the unclean remains? that thou, Ahura Mazda, takest them down to the bones? and that then thou, Ahura Mazda, makest them flow back unseen? that thou, Ahura Mazda, makest them flow back to the sea Pûitika?

17 (53). Ahura Mazda answered: "It is even so as thou hast said, O righteous Zarathustra! I, Ahura Mazda, seize the waters from the sea Vouru-kasha with the wind and the clouds.

18 (55). "I, Ahura Mazda, take them to the corpses; I, Ahura Mazda, take them down to the Dakhmas; I, Ahura Mazda, take them down to the unclean remains; I Ahura Mazda, take them down to the bones; then I, Ahura Mazda, make them flow back unseen; I, Ahura Mazda, make them flow back to the sea Pûitika.

19 (56). "The waters stand theere boiling, boiling up in the heart of the sea Pûitika, and, when cleansed there, they run back again from the sea Pûitika to the sea Vouru-kasha, towards the well-watered tree, whereon grow the seeds of my plants of every kind by hundreds, by thousands, by hundreds of thousands.

20 (60). "Those plants, I, Ahura Mazda, rain down upon the earth, to bring food to the faithful and fodder to the beneficent

cow; to bring food to my people that they may live on it, and fodder to the beneficent cow."

V

21 (63). "This is the best, this is the fairest of all things, even as thou hast said, O pure (Zarathustra)!"

With these words the holy Ahura Mazda rejoiced the holy Zarathustra: "Purity is for man, next to life, the greatest good, that purity, O Zarathustra, that is in the Religion of Mazda for him who cleanses his own self with good thoughts, words, and deeds."

22 (68). O Maker of the material world, thou Holy One! This Law, this fiend-destroying Law of Zarathustra, by what greatness, goodness, and fairness is it great, good, and fair above all other utterances?

23 (69). Ahura Mazda answered: "As much above all other floods as is the sea Vouru-kasha, so much above all other utterances in greatness, goodness, and fairness is this Law, this fiend-destroying Law of Zarathustra.

24 (71). "As much as a great stream flows swifter than a slender rivulet, so much above all other utterances in greatness, goodness, and fairness is this Law, this fiend-destroying Law of Zarathustra.

"As high as the great tree stands above the small plants it overshadows, so high above all other utterances in greatness, goodness, and fairness is this Law, this fiend-destroying Law of Zarathustra.

25 (73). "As high as heaven is above the earth that it compasses around, so high above all other utterances is this Law, this fiend-destroying Law of Mazda.

"(Therefore), he will apply to the Ratu, he will apply to the Sraoshâ-varez; whether for a draona-service that should have been undertaken and has not been undertaken; or for a draona that should have been offered up and has not been offered up; or for a draona that should have been entrusted and has not been entrusted.

26 (81). "The Ratu has power to remit him one-third of his penalty: if he has committed any other evil deed, it is remitted by his repentance; if he has committed no other evil deed, he is absolved by his repentance for ever and ever.

VI

27 (82). O Maker of the material world, thou Holy One! If there be a number of men resting in the same place, on the same carpet, on the same pillows, be there two men near one another, or five, or fifty, or a hundred, close by one another; and of those people one happens to die; how many of them does the Drug Nasu envelope with corruption infection, and pollution?

28 (86). Ahura Mazda answered: "if the dead one be a priest, the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the eleventh and defiles the ten.

"If the dead one be a warrior, the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the tenth and defiles the nine.

"If the dead one be a husbandman, the Drug Nasu rushes forth, O spitama Zarathustra! she goes as far as the ninth and defiles the eight.

29 (92). "If it be a shepherd's dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the ninth and defiles the seven.

"If it be a house-dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the seventh and defiles the six.

30 (96). "If it be a Vohunazga dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the sixth and defiles the five.

"If it be a Tauruna dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the fifth and defiles the four.

31 (100). "If it be a porcupine dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the fourth and defiles the three.

"If it be a *Gazu* dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the third and defiles the two.

32 (104). "If it be an Aiwizu dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the second and defiles the next.

"If it be a Vizu dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the next, she defiles the next."

33 (108). O Maker of the material world, thou Holy One! If it be a weasel, how many of the creatures of the good spirit does it directly defile, how many does it indirectly defile?

34 ((110). Ahura Mazda answered: "A weasel does neither directly nor indirectly defile any of the creatures of the good spirit, but him who smites and kills it; to him the uncleanness clings for ever and ever."

35 (113). O Maker of the material world, thou Holy One! If the dead one be such a wicked, two-footed ruffian, as an ungodly Ashemaogha, how many of the creatures of the good spirit does he directly defile, how many does he indirectly defile?

36 (115). Ahura Mazda answered: "No more than a frog does whose venom is dried up, and that has been dead more than a year. Whilst alive, indeed, O Spitama Zarathustra! such a wicked, two-legged ruffian as an ungodly Ashemaogha, directly defiles the creatures of the good spirit, and indirectly defiles them.

37 (119). "Whilst alive he smites the water; whilst alive he blows out the fire; whilst alive he carries off the cow; whilst alive he smites the faithful man with a deadly blow, that parts the soul from the body; not so will he do when dead.

38 (120). "Whilst alive, indeed, O Spitama Zarathustra! such a wicked, two-legged ruffian as an ungodly Ashemaogha robs the faithful man of the full possession of his food, of his clothing, of his wood, of his bed, of his vessels; not so will he do when dead."

VII

39 (122). O Maker of the material world, thou Holy One! When into our houses here below we have brought the fire, the Baresma, the cups, the Haoma, and the mortar, O holy Ahura Mazda! if it come to pass that either a dog or a man dies there, what shall the worshippers of Mazda do?

40 (125). Ahura Mazda answered: "Out of the house, O Spitama Zarathustra! shall they take the fire, the Baresma, the cups, the Haoma, and the mortar; they shall take the dead one out to the proper place whereto, according to the law, corpses must be brought, to be devoured there."

41 (128). O Maker of the material world, thou Holy One! When shall they bring back the fire into the house wherein the man has died?

42 (129). Ahura Mazda answered: "They shall wait for nine nights in winter, for a month in summer, and then they shall bring back the fire to the house wherein the man has died."

43 (131). O Maker of the material world, thou Holy One! And if they shall bring back the fire to the house wherein the man has died, within the nine nights, or within the month, what penalty shall they pay?

44 (134). Ahura Mazda answered: "They shall be Peshôtanus: two hundred stripes with the Aspahê-a*stra,* two hundred stripes with the Sraoshô-*k*arana."

VIII

45 (135). O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda there be a woman with child, and if being a month gone, or two, or three, or four, or five, or six, or seven, or eight, or nine, or ten months gone, she bring forth a still-born child, what shall the worshippers of Mazda do?

46 (139). Ahura Mazda answered: "Take the place in that Mazdean house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful;"—

47 (143). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of Baresma? How far from the faithful?

48 (144). Ahura Mazda answered: "Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of Baresma; three paces from the faithful;—

49 (145). "On that place shall the worshippers of Mazda erect an enclosure, and therein shall they establish her with food, therein shall they establish her with clothes."

50 (147.) O Maker of the material world, thou Holy One! What is the food that the woman shall first take?

51 (148). Ahura Mazda answered: "Gômêz mixed with ashes, three draughts of it, or six, or nine, to send down the Dakhma within her womb.

52 (151). "Afterwards she may drink boiling milk of mares, cows, sheep, or goats, with pap or without pap, she may take cooked milk without water, meal without water, and wine without water."

53 (154). O Maker of the material world, thou Holy One! How long shall she remain so? How long shall she live thus on milk, meal, and wine?

54 (155). Ahura Mazda answered: "Three nights long shall she remain so; three nights long shall she live thus on milk, meal, and wine. Then, when three nights have passed, she shall wash her body, she shall wash her clothes, with gômêz and water, by the nine holes, and thus shall she be clean."

55 (157). O Maker of the material world, thou Holy One! How long shall she remain so? How long, after the three nights have gone, shall she sit confined, and live separated from the rest of the worshippers of Mazda, as to her seat, her food, and her clothing?

56 (158). Ahura Mazda answered: "Nine nights long shall she remain so: nine nights long, after the three nights have gone, shall she sit confined, and live separated from the rest of the worshippers of Mazda, as to her seat, her food, and her clothing. Then, when the nine nights have gone, she shall wash her body, and cleanse her clothes with gômêz and water."

57 (160). O Maker of the material world, thou Holy One! Can those clothes, when once washed and cleansed, ever be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbered, or by an Âsnatar, or by a Rathwiskar, or by a Sraoshâ-varez, or by any priest, warrior, or husbandman?

58 (162). Ahura Mazda answered: "Never can those clothes, even when washed and cleansed, be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbered, or by an Âsnatar, or by a Rathwiskar, or by a Sraoshâ-varez, or by any priest, warrior, or husbandman.

59 (164). "But if there be in a Mazdean house a woman who is in her sickness, or a man who has become unfit for work, and who must sit in the place of infirmity, those clothes shall serve for their coverings and for their sheets, until they can withdraw their hands for prayer.

60 (168). "Ahura Mazda, indeed, does not allow us to waste anything of value that we may have, not even so much as an Asperena's weight of thread, not even so much as a maid lets fall in spinning.

61 (171). "Whosoever throws any clothing on a dead body, even so much as a maid lets fall in spinning, is not a pious man whilst alive, nor shall he, when dead, have a place in Paradise.

62 (174). "He makes himself a viaticum unto the world of the wicked, into that world, made of darkness, the offspring of darkness, which is Darkness' self. To that world, to the world of Hell, you are delivered by your own doings, by your own religion, O sinners!"

## FARGARD VI

1 (1-9). How long the earth remains unclean, when defiled by the dead.

II (10-25). Penalties for defiling the ground with dead matter.

III (26-41). Purification of the different sorts of water, when defiled by the dead.

IV (42-43). Purification of the Haoma.

V (44-51). The place for corpses; the Dakhmas.

I

1. How long shall the piece of ground lie fallow whereon dogs or men have died?

Ahura Mazda answered: "A year long shall the piece of ground lie fallow whereon dogs or men have died, O holy Zarathustra!

2 (3). "A year long shall no worshipper of Mazda sow or water that piece of ground whereon dogs or men have died; he may sow as he likes the rest of the ground; he may water it as he likes.

3 (5). "If within the year they shall sow or water the piece of ground whereon dogs or men have died, they are guilty of the sin of "burying the dead" towards the water, towards the earth, and towards the plants."

4 (7). O Maker of the material world, thou Holy One! If worshippers of Mazda shall sow or water, within the year, the piece of ground whereon dogs or men have died, what is the penalty that they shall pay?

5 (9). Ahura Mazda answered: "They are Peshôtanus: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana."

6 (10). O Maker of the material world, thou Holy One! If worshippers of Mazda want to till that piece of ground again, to water it, to sow it, and to plough it, what shall they do?

7 (12). Ahura Mazda answered: "They shall look on the ground for any bones, hair, dung, urine, or blood that may be there."

8 (13). O Maker of the material world, thou Holy One! If they shall not look on the ground for any bones, hair, dung, urine, or blood that may be there, what is the penalty that they shall pay?

9 (15). Ahura Mazda answered: "They are Peshôtanus: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana."

10 (16). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the little finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

11 (18). Ahura Mazda answered: "Thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-karana."

12 (20). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the fore-finger, and if grease or marrow flow from it on the ground, what penalty shall it pay?

13 (24). Ahura Mazda answered: "Fifty stripes with the Aspahê-astra, fifty stripes with Sraoshô-karana."

14 (25). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the middle finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

15 (29). Ahura Mazda answered: "Seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana."

16 (30). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or a dead man, as large as a finger or as a rib, and if grease or marrow flow from it on the ground, what penalty shall he pay?

17 (34). Ahura Mazda answered: "Ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana."

18 (35). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as two fingers or two ribs, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

19 (39). Ahura Mazda answered: "He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana."

20 (40). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as an arm-bone, or as a thigh-bone, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

21 (44). Ahura Mazda answered: "Four hundred stripes with the Aspahê-astra, four hundred stripes with the Sraoshô-karana."

22 (45). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as a man's skull, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

23 (49). Ahura Mazda answered: "Six hundred stripes with the Aspahê-astra, six hundred stripes with the Sraoshô-karana."

24 (50). O Maker of the material world, thou Holy One! If a man shall throw on the ground the whole body of a dead dog, or of a dead man, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

25 (53). Ahura Mazda answered: "A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana."

III

26 (54). O Maker of the material world, thou Holy One! If a worshipper of Mazda, walking, or running, or riding, or driving, come upon a corpse in a stream of running water, what shall he do?

27 (56). Ahura Mazda answered: "Taking off his shoes, putting off his clothes, while the others wait, O Zarathustra! he shall enter the river, and take the dead out of the water; he shall go down into the water ankle-deep, knee-deep, waist-deep, or a man's full depth, till he can reach the dead body."

28 (61). O Maker of the material world, thou Holy One! If, however, the body be already falling to pieces and rotting, what shall the worshipper of Mazda do?

29 (63). Ahura Mazda answered: "He shall draw out of the water as much of the corpse as he can grasp with both hands, and he shall lay it down on the ground; no sin attaches to him, for any bone, hair, grease, dung, urine, or blood that may drop back into the water."

30 (65). O Maker of the material world, thou Holy One! What part of the water in a pond does the Drug Nasu defile with corruption infection, and pollution?

31 (66). Ahura Mazda answered: "Six steps on each of the four sides. As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the pond, and lay it down on the dry ground.

32 (69). "And of the water they shall draw off the half, or the third, or the fourth, or the fifth part, according as they are able or not; and after the corpse has been taken out and the water has been drawn off, the rest of the water is clean, and both cattle and men may drink of it at their pleasure, as before."

33 (72). O Maker of the material world, thou Holy One! What part of the water in a well does the Drug Nasu defile with corruption, infection, and pollution?

34 (73). Ahura Mazda answered: "As long as the corpse has not been taken out of the water, so long shall the water be unclean and unfit to drink. They shall, therefore, take the corpse out of the well, and lay it down on the dry ground.

35 (73). "And of the water in the well they shall draw off the half, or the third, or the fourth, or the fifth part, according as they are able or not; and after the corpse has been taken out and the water has been drawn off, the rest of the water is clean, and both cattle and men drink of it at their pleasure, as before."

36 (74). O Maker of the material world, thou Holy One! What part of a sheet of snow or hail does the Drug Nasu defile with corruption, infection, and pollutions?

37 (75). Ahura Mazda answered: "Three steps on each of the four sides. As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the water, and lay it down on the dry ground.

38 (78). "After the corpse has been taken out, and the snow or the hail has melted, the water is clean, and both cattle and men may drink of it at their pleasure, as before."

39 (79). O Maker of the material world, thou Holy One! What part of the water of a running stream does the Drug Nasu defile with corruption, infection, and pollution?

40 (80). Ahura Mazda answered: "Three steps down the stream, nine steps up the stream, six steps across. As long as the corpse has not been taken out of the water, so long shall the water be unclean and unfit to drink, so long shall the water be unclean and unfit to drink. They shall, therefore, take the corpse out of the water, and lay it down on the dry ground.

41 (83). "After the corpse has been taken out and the stream has flowed three times, the water is clean, and both cattle and men may drink of it at their pleasure, as before."

IV

42 (84). O Maker of the material world, thou Holy One! Can the Haoma that has been touched with Nasu from a dead dog, or from a dead man, be made clean again?

43 (85). Ahura Mazda answered: "It can, O holy Zarathustra! If it has been prepared for the sacrifice, there is to it no corruption, no death, no touch of any Nasu. If it has not been prepared for the sacrifice, (the stem) is defiled the length of four fingers: it shall be laid down on the ground, in the middle of the house, for a year long. When the year is passed, the faithful may drink of its juice at their pleasure, as before."

V

44 (92). O Maker of the material world, thou Holy One! Whither shall we bring, where shall we lay the bodies of the dead, O Ahura Mazda?

45 (93). Ahura Mazda answered: "On the highest summits, where they know there are always corpse-eating dogs and corpse-eating birds, O holy Zarathustra!

46 (95). "There shall the worshippers of Mazda fasten the corpse, by the feet and by the hair, with brass, stones, or clay, lest the corpse-eating dogs and the corpse-eating birds shall go and carry the bones to the water and to the trees.

47 (98). "If they shall not fasten the corpse, so that the corpse-eating dogs and the corpse-eating birds may go and carry the bones to the water and to the trees, what is the penalty that they shall pay?"

48 (100). Ahura Mazda answered: "They shall be Peshôtanus: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana."

49 (101). O Maker of the material world, thou Holy One! Whither shall we bring, where shall we lay the bones of the dead, O Ahura Mazda?

50 (102). Ahura Mazda answered: "The worshippers of Mazda shall make a receptacle out of the reach of the dog, of the fox and of the wolf, and wherein rain-water cannot stay.

51 (105). "They shall make it, if they can afford it ,with stones, plaster, or earth; if they cannot afford it, they shall lay down the dead man on the ground, on his carpet and his pillow, clothed with the light of heaven, and beholding the sun."

## FARGARD VII

I (1-5). How long after death the Drug Nasu takes possession of the corpse.

II (6-9=V, 27-30). How far the defiling power of the Drug Nasu extends.

III (10-22). Cleansing of clothes defiled by the dead.

IV (23-24). Eating of Nasu an abomination.

V (25-27). Bringing Nasu to fire or water an abomination.

VI (28-35). Cleansing of wood and corn defiled by the dead.

VII a (36-40). Physicians; their probation.

VII b (41-44). Their fees.

VIII (45-59). Purification of the earth, of the Dakhmas. The Dakhmas and the Daêvas.

IX (60-72; 66-69=V, 45-54). Treatment of a woman who has brought forth a still-born child.

X (73-75). Cleansing of vessels defiled by the dead.

XI (76). Cleansing of the cow.

XII (78). Unclean libations.

This chapter would offer tolerable unity, but for a digression on medicine, which would be better placed as an introduction to the last three chapters. Sections II and IX, parts of which have already been found in Fargard V, are more suitably placed here. This chapter, as a whole, deals with the action of the Drug Nasu, from the moment she takes hold of the corpse, and shows how and when the several objects she has defiled become clean, namely, clothes, wood, corn, earth, women, vessels, and cows.

### I

1. Zarathustra asked Ahura Mazda: "O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! When a man dies, at what moment does the Drug Nasu rush upon him?"

2 (3). Ahura Mazda answered: "Directly after death, as soon as the soul has left the body, O Spitama Zarathustra! the Drug Nasu comes and rushes upon him, from the regions of the north, in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.

(3. "On him she stays until the dog has seen the corpse or eaten it up, or until the flesh-eating birds have taken flight towards it.

When the dog has seen it or eaten it up, or when the flesh-eating birds have taken flight towards it, then the Drug Nasu rushes away to the regions of the north in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.")

4 (5). O Maker of the material world, thou Holy One! If the man has been killed by a dog, or by a wolf, or by witchcraft, or by the artifices of hatred, or by falling down a precipice, or by the law, or by the calumny, or by the noose, how long after death does the Drug Nasu come and rush upon the dead?

5 (6). Ahura Mazda answered: "At the next watch after death, the Drug Nasu comes and rushes upon the dead, from the regions of the north, in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras."

II

6 (7). O Maker of the material world, thou Holy One! If there be a number of men resting in the same place, on the same carpet, on the same pillows, be there two men near one another, or five, or fifty, or a hundred, close by one another; and of those people one happens to die; how many of them does the Drug Nasu envelope with corruption, infection, and pollution?

7 (11). Ahura Mazda answered: "If the dead one be a priest, the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the eleventh and defiles the ten.

"If the dead one be a warrior, the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the tenth and defiles the nine.

"If the dead one be a husbandman, the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the ten and defiles the nine.

"If the dead one be a husbandman, the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the ninth and defiles the eight.

8 (17). "If it be a shepherd's dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the eighth and defiles the seven.

"If it be a house dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the seventh and defiles the six.

9 (21). "If it be a Vohunazga dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the sixth and defiles the five.

"If it be a Tauruna dog, the Drug Nasu rushes forth, O Spitama Zarathstra! she goes as far as the fifth and defiles the four."

. . . "Those clothes shall serve for their coverings and for their sheets" . . .

III

10 (26). O Maker of the material world, thou Holy One! What part of his bedding and pillow does the Drug Nasu defile with corruption, infection, and pollution?

11 (27). Ahura Mazda answered: "The Drug Nasu defiles with corruption, infection, and pollution the upper sheet and the inner garment."

12 (28). O Maker of the material world, thou Holy One! Can that garment be made clean, O holy Ahura Mazda! that has been touched by the carcase of a dog or the corpse of a man?

13 (29). Ahura Mazda answered: "It can, O holy Zarathustra!" How so?

"If there be on the garment seed, or blood, or dirt, or vomit, the worshippers of Mazda shall rend it to pieces, and bury it under the ground.

14 (33). "But if there be no seed (on the garment), nor blood, nor dirt, nor vomit, then the worshippers of Mazda shall wash it with gômêz.

15 (35). "If it be leather, they shall wash it with gômêz three times, they shall rub it with earth three times, they shall wash it with water three times, and afterwards they shall expose it to the air for three months at the window of the house.

"If it be woven cloth, they shall wash it with gômêz six times, they shall rub it with earth six times, they shall wash it with water six times, and afterwards they shall expose it to the air for six months at the window of the house.

16 (37). "The spring named Ardî Sûra, O Spitama Zarathustra! that spring of mine, purifies the seed of males, the womb of females, the milk of females."

17 (41). O Maker of the material world, thou Holy One! Can those clothes, when once washed and cleansed, ever be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbered, or by an Âsnâtar, or by a Rathwiskar, or by a Sraoshâ-varez, or by any priest, warrior, or husbandman?

18 (43). Ahura Mazda answered: "Never can those clothes, even when washed and cleansed, be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbered, or by an Âsnâtar, or by a Rathwiskar, or by a Sraoshâ-varez, or by any priest, warrior, or husbandman.

19 (45). "But if there be in a Mazdean house a woman who is in her sickness, or a man who has become unfit for work, and who must sit in the place of infirmity, those clothes shall serve for their

coverings and for their sheets, until they can withdraw their hands for prayer.

20 (49). "Ahura Mazda, indeed, does not allow us to waste anything of value that we may have, not even so much as an Asperena's weight of thread, not even so much as a maid lets fall in spinning.

21 (52). "Whosoever throws any clothing on a dead body, even so much as a maid lets fall in spinning, is not a pious man whilst alive, nor shall he, when dead, have a place in Paradise.

22 (55). "He makes himself a viaticum unto the world of the wicked, into that world, made of darkness, the offspring of darkness, which is Darkness' self. To that world, to the world of Hell, you are delivered by your own doings, by your own religion, O sinners!"

IV

23 (59). O Maker of the material world, thou Holy One! Can he be clean again who has eaten of the carcase of a dog or of the corpse of a man?

24 (60). Ahura Mazda answered: "He cannot, O holy Zarathustra! His burrow shall be dug out, his heart shall be torn out, his bright eyes shall be put out; the Drug Nasu falls upon him, takes hold of him even to the end of the nails, and he is unclean, thenceforth, for ever and ever."

V

25 (65). O Maker of the material world, thou Holy One! Can he be clean again, O holy Ahura Mazda! who has brought a corpse with filth into the waters, or unto the fire, and made either unclean?

26 (66). Ahura Mazda answered: "He cannot, O holy Zarathustra! Those wicked ones it is, those Nasu-cutters, that most increase spiders and locusts; those wicked ones it is, those Nasu-cutters, that most increase the grass-destroying drought.

27 (69). "Those wicked ones it is, those Nasu-cutters, that increase most the power of the winter, produced by the fiends, the cattle-killing, thick-snowing, overflowing, the piercing, fierce, mischievous winter. Upon them comes and rushes the Drug Nasu, she takes hold of them even to the end of the nails, and they are unclean, thenceforth, for ever and ever."

VI

28 (72) O Maker of the material world, thou Holy One! Can the wood be made clean, O holy Ahura Mazda! whereunto Nasu has been brought from a dead dog, or from a dead man?

29 (73). Ahura Mazda answered: "It can, O holy Zarathustra!" How so?

"If the Nasu has not yet been expelled by the corpse-eating dogs,

or by the corpse-eating birds, they shall lay down, apart on the ground, all the wood on a Vîtasti all around, if the wood be dry; on a Frârâthni all around, if it be wet; then they shall sprinkle it once with water, and it shall be clean.

30 (78). "But if the Nasu has already been expelled by the corpse-eating dogs, or by the corpse-eating birds, they shall lay down, apart on the ground, all the wood on a Frârâthni all around, if the wood be dry; on a Frâbâzu all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean.

31 (81). "Thus much of the wood around the dead shall they lay down, apart on the ground, according as the wood is dry or wet; as it is hard or soft; they shall sprinkle it once over with water, and it shall be clean."

32 (83). O Maker of the material world, thou Holy One! Can the corn or the fodder be made clean, O holy Ahura Mazda! whereunto Nasu has been brought from a dead dog, or from a dead man?

33 (84). Ahura Mazda answered: "It can, O holy Zarathustra!" How so?

"If the Nasu has not yet been expelled by the corpse-eating dogs, or by the corpse-eating birds, they shall lay down, apart on the ground, all the corn on a Frârâthni all around, if the corn be dry; on a Frâbâzu all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean.

34 (89). "But if the Nasu has already been expelled by the corpse-eating dogs, or by the corpse-eating birds, they shall lay down on the ground, all the corn on a Frâbâzu all around, if the corn be dry; on a Vibâzu all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean.

35 (92). "Thus much of the corn around the dead shall lay down apart on the ground, according as the corn is dry or wet; as it is sown or not sown; as it is reaped or not reaped; (as it is beaten or not beaten); as it is winnowed or not winnowed; (as it is ground or not ground); as it is kneaded (or not kneaded); they shall sprinkle it once over with water, and it shall be clean."

VII A

36 (94). O Maker of the material world, thou Holy One! If a worshipper of Mazda want to practise the art of healing, on whom shall he first prove his skill? on worshippers of Mazda or on worshippers of the Daêvas?

37 (96). Ahura Mazda answered: "On worshippers of the Daêvas shall he first prove himself, rather than on worshippers of Mazda. If he treat with the knife a worshipper of the Daêvas and he die; if he treat with the knife a second worshipper of the Daêvas

and he die; if he treat with the knife for the third time a worshipper of the Daêvas and he die, he is unfit for ever and ever.

38 (99). "Let him therefore never attend any worshipper of Mazda; let him never treat with the knife any worshipper of Mazda, nor wound him with the knife. If he shall ever attend any worshipper of Mazda, if he shall ever treat with the knife any worshipper of Mazda, and wound him with the knife, he shall pay for his wound the penalty for wilful murder.

39 (102). "If he treat with the knife a worshipper of the Daêvas and he recover; if he treat with the knife a second worshipper of the Daêvas and he recover; if for the third time he treat with the knife a worshipper of the Daêvas and he recover; then he is fit for ever and ever.

40 (104). "He may henceforth at his will attend worshippers of Mazda; he may at his will treat with the knife worshippers of Mazda, and heal them with the knife.

VII B

41 (105). "A healer shall heal a priest for a blessing of the just; he shall heal the master of a house for the value of an ox of low value; he shall heal the lord of a borough for the value of an ox of average value; he shall heal the lord of a town for the value of an ox of high value; he shall heal the lord of a province for the value of a chariot and four.

42 (110). "He shall heal the wife of the master of a house for the value of a she-ass; he shall heal the wife of the lord of a borough for the value of a cow; he shall heal the wife of the lord of a town for the value of a mare; he shall heal the wife of the lord of a province for the value of a she-camel.

43 (114). "He shall heal the heir of a great house for the value of an ox of high value; he shall heal an ox of high value for the value of an ox of average value; he shall heal an ox of average value for the value of an ox of low value; he shall heal an ox of low value for the value of a sheep; he shall heal a sheep for the value of a piece of meat.

44 (118). "If several healers offer themselves together, O Spitama Zarathustra! namely, one who heals with the knife, one who heals with herbs, and one who heals with the Holy Word, let one apply to the healing by the Holy Word: for this one is the best-healing of all healers who heals with the Holy Word; he will best drive away sickness from the body of the faithful."

VIII

45 (122). O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been laid down on the

ground, clothed with the light of heaven and beholding the sun, is the ground clean again?

46 (123). Ahura Mazda answered: "When the corpse of a dead man has lain on the ground for a year, clothed with the light of heaven, and beholding the sun, then the ground is clean again, O holy Zarathustra!"

47 (124). O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been buried in the earth, is the earth clean again?

48 (125). Ahura Mazda answered: "When the corpse of a dead man has lain buried in the earth for fifty years, O Spitama Zarathustra! then the earth is clean again."

49 (126). O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been laid down on a Dakhma, is the ground, whereon the Dakhma stands, clean again?

50 (127). Ahura Mazda answered: "Not until the dust of the corpse, O Spitama Zarathustra! has mingled with the dust of the earth. Urge every one in the material world, O Spitama Zarathustra! to pull down Dakhmas.

51 (129). "He who should pull down Dakhmas, even so much thereof as the size of his own body, his sins in thought, word, and deed are remitted as they would be by a Patet; his sins in thought, word, and deed are undone.

52 (132). "Not for his soul shall the two spirits wage war with one another; and when he enters Paradise, the stars, the moon, and the sun shall rejoice in him; and I, Ahura Mazda, shall rejoice in him, saying: "Hail, O man! thou who hast just passed from the decaying world into the undecaying one!' "

55 (137). O Maker of the material world, thou Holy One! Where are there Daêvas? Where is it they offer worship to the Daêvas? Where is the place whereon troops of Daêvas rush together, whereon troops of Daêvas come rushing along? What is the place whereon they rush together to kill their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads?

56 (138). Ahura Mazda answered: "Those Dakhmas that are built upon the face of the earth, O Spitama Zarathustra! and wheron are laid the corpses of dead men, that is the place where there are Daêvas, that is the place whereon troops of Daêvas rush together; whereon troops of Daêvas come rushing along; whereon they rush together to kill their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.

57 (140). "On those Dakhmas, O Spitama Zarathustra! those

Daêvas take food and void filth. As you, men, in the material world, you cook meal and eat cooked meat, so do they. It is, as it were, the smell of their feeding that you smell there, O men!

58 (143). "For thus they go on revelling, until that stench is rooted in the Dakhmas. In those Dakhmas arise the infection of diseases, itch, hot fever; naêza, cold fever, rickets, and hair untimely white. On those Dakhmas meet the worst murderers, from the hour when the sun is down.

59 (148). "And people of small understanding who do not seek for better understanding, the *Gainis* make those diseases grow stronger by a third, on their thighs, on their hands, on their three-plaited hair."

IX

60 (151). O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda there be a woman with child, and if being a month gone, or two, or three, or four, or five, or six, or seven, or eight, or nine, or ten months gone, she bring forth a still-born child, what shall the worshippers of Mazda do?

61 (155). Ahura Mazda answered: "The place in that Mazdean house whereof the ground is the cleanest and the driest and the least passed through by flocks and herds, by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful:"—

62 (158). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of Baresma? How far from the faithful?

63 (159). Ahura Mazda answered: "Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of Baresma; three paves from the faithful;—

64 (160). "On that place shall the worshippers of Mazda erect an enclosure, and therein shall they establish her with food, therein shall they establish her with clothes."

65 (162). O Maker of the material world, thou Holy One! What is the food that the woman shall first take?

66 (163). Ahura Mazda answered: Gômêz mixed with ashes, three draughts of it, or six, or nine, to send down the Dakhma within her womb.

67 (166). "Afterwards she may drink boiling milk of mares, cows, sheep, or goats, with pap or without pap; she may take cooked milk without water, meal without water, and wine without water."

68 (169). O Maker of the material world, thou Holy One! How long shall she remain so? How long shall she live thus on milk, meal, and wine?

69 (170). Ahura Mazda answered: "Three nights long shall she remain so; three nights long shall she live thus on milk, meal, and

wine. Then, when three nights have passed, she shall wash her body, she shall wash her clothes, with gômêz and water, by the nine holes, and thus shall she be clean."

70 (172). O Maker of the material world, thou Holy One! But if fever befall her unclean body, if these two worst pains, hunger and thirst, befall her, may she be allowed to drink water?

71 (175). Ahura Mazda answered; "She may; the first thing for her is to have her life saved. From the hands of one of the holy men, a holy faithful man, who knows the only knowledge, she shall drink of the strength-giving water. But you, worshippers of Mazda, fix ye the penalty for it. The Ratu being applied to, the Sraoshâ-varez being applied to, shall prescribe the penalty to be paid."

72 (181). What is the penalty to be paid?

Ahura Mazda answered: "The deed is that of a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.

X

73 (183). O Maker of the material world, thou Holy One! Can the eating-vessels be made clean that have been touched by Nasu from a dog, or Nasu from a man?

74 (184). Ahura Mazda answered: "They can, O holy Zarathustra!"

How so?

"If they be of gold, you shall wash them once with gômêz, you shall rub them once with earth, you shall wash them once with water, and they shall be clean.

"If they be of silver, you shall wash them twice with gômêz, you shall rub them twice with earth, you shall wash them twice with water, and they shall be clean.

(75. "If they be of brass, you shall wash them thrice with gômêz, you shall rub them thrice with earth, you shall wash them thrice with water, and they shall be clean.

"If they be of steel, you shall wash them four times with gômêz, you shall rub them four times with earth, you shall wash them four times with water, and they shall be clean.

"If they be of stone, you shall wash them six times with gômêz, you shall rub them six times with earth, you shall wash them six times with water, and they shall be clean.)

"If they be of earth, of wood, or of clay, they are unclean for ever and ever."

XI

76 (189). O Maker of the material world, thou Holy One! Can the cow be made clean that has eaten of the carcase of a dog, of the corpse of a man?

77 (190). Ahura Mazda answered: "She can, O holy Zarathustra! The priest shall not, within a year, take from her either milk or cheese for the libation, nor meat for the libation and the Baresma. When a year has passed, then the faithful may eat of her as before."

XII

78 (193). Who is he, O holy Ahura Mazda! who, meaning well and desiring righteousness, prevents righteousness? Who is he who, meaning well, falls into the ways of the Drug?

79 (194). Ahura Mazda answered: "This one, meaning well and desiring righteousness, prevents righteousness; this one, meaning well, falls into the ways of the Drug, who offers up water defiled by the dead and unfit for libation; or who offers up in the dead of the night water unfit for libation."

## FARGARD VIII

I (1-3). Purification of the house where a man has died.
II (4-13). Funerals.
III (14-22). Purification of the ways along which the corpse has been carried.
IV (23-25). No clothes to be thrown on a corpse.
V (26-32). Unlawful lusts.
VI (33-34). A corpse when dried up does not contaminate.
VII (35-72). Purification of the man defiled by the dead.
VIII (73-80). Purification of the fire defiled by the dead.
IX (81-96). The Bahrâm fire.
X (97-107). Purification in the wilderness.

This chapter, putting aside section V, may be entitled: Funerals and Purification. Logical order may easily be introduced into it. by arranging the sections as follows: I, IV, II, III, VI, VII, X, VIII, IX.

I

1. If a dog or a man die under a hut of wood or a hut of felt, what shall the worshippers of Mazda do?

2 (4). Ahura Mazda answered: "They shall search for a Dakhma, they shall look for a Dakhma all around. If they find it easier to remove the dead, they shall take out the dead, they shall let the house stand, and shall perfume it with Urvâsna of Vohûgaona, or Vohû-kereti, or Hadhâ-Naêpata, or any other sweet-smelling plant.

3 (8). "If they find it easier to remove the house, they shall take away the house, they shall let the dead lie on the spot, and shall perfume the house with Urvâsna, or Vohû-gaona, or Vohû-kereti, or Hadhâ-naêpata, or any other sweet-smelling plant."

II

4 (11). O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda a dog or a man happens to die, and it is raining, or snowing, or blowing, or it is dark, or the day is at its end, when flocks and men lose their way, what shall the worshippers of Mazda do?

5 (14). Ahura Mazda answered: "The place in that house whereof the ground is the cleanest and the driest, and the least passed

through by flocks and herds, by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful;"—

6 (16). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of Baresma? How far from the faithful?

7 (17). Ahura Mazda answered: "Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of Baresma; three paces from the faithful;—

8 (18). "On that place they shall dig a grave, half a foot deep if the earth be hard, half the height of a man if it be soft; (they shall cover the surface of the grave with ashes or cowdung); they shall cover the surface of it with dust of bricks, of stones, or of dry earth.

9 (21). "And they shall let the lifeless body lie there, for two nights, or three nights, or a month long, until the birds begin to fly, the plants to grow, the hidden floods to flow, and the wind to dry up the earth.

10 (23). "And when the birds begin to fly, the plants to grow, the hidden floods to flow, and the wind to dry up the earth, then the worshippers of Mazda shall make a breach in the wall of the house, and two men, strong and skilful, having stripped their clothes off, shall take up the body from the clay or the stones, or from the plastered house, and they shall lay it down on a place where they know there are always corpse-eating dogs and corpse-eating birds.

11 (29). "Afterwards the corpse-bearers shall sit down, three paces from the dead, and the holy Ratu shall proclaim to the worshippers of Mazda thus: 'Worshippers of Mazda, let the urine be brought here wherewith the corpse-bearers there shall wash their hair and their bodies!'"

12 (32). O Maker of the material world, thou Holy One! Which is the urine wherewith the corpse-bearers shall wash their hair and their bodies? Is it of sheep or of oxen? Is it of man or of woman?

13 (35). Ahura Mazda answered: "It is of sheep or of oxen; not of man nor of woman, except a man or a woman who has married the next-of-kin: these shall therefore procure the urine wherewith the corpse-bearers shall wash their hair and their bodies."

III

14 (38). O Maker of the material world, thou Holy One! Can the way, whereon the carcases of dogs or corpses of men have been carried, be passed through again by flocks and herds, by men and women, by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful?

15 (40). Ahura Mazda answered: "It cannot be passed through again by flocks and herds, nor by men and women, nor by the fire of

Ahura Mazda, nor by the consecrated bundles of Baresma, nor by the faithful.

16 (41). "They shall therefore cause a yellow dog with four eyes, or a white dog with yellow ears, to go three times through that way. When either the yellow dog with four eyes, or the white dog with yellow ears, is brought there, then the Drug Nasu flies away to the regions of the north, (in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.)

17 (45). "If the dog goes unwillingly, O Spitama Zarathustra, they shall cause the yellow dog with four eyes, or the white dog with yellow ears, to go six times through that way. When either the yellow dog with four eyes, or the white dog with yellow ears, is brought there, then the Drug Nasu flies away to the regions of the north, (in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.)

18 (47). "If the dog goes unwillingly, they shall cause the yellow dog with four eyes, or the white dog with yellow ears, to go nine times through that way. When either the yellow dog with four eyes, or the white dog with yellow ears, has been brought there, then the Drug Nasu flies away to the regions of the north, (in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.)

19 (49). "An Âthravan shall first go along the way and shall say aloud these victorious words: 'Yathâ ahû vairyô:—The will of the Lord is the law of righteousness.

"'The gifts of Vohu-manô to the deeds done in this world for Mazda.

"'He who relieves the poor makes Ahura king.

20 (52). "'Kem-nâ mazdâ:—What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me? Whom but thy Âtar and Vohu-manô, through whose work I keep on the world of righteousness? Reveal therefore to me thy Religion as thy rule!

"'Ke verethrem-gâ:—Who is the victorious who will protect thy teaching? Make it clear that I am the guide for both worlds. May Sraosha come with Vohu-manô and help whomsoever thou pleasest, O Mazda!

21 (60). "'Keep us from our hater, O Mazda and Ârmaiti Spenta! Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O creation of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Drug! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!'"

22 (63). "Then the worshippers of Mazda may at their will bring

by those ways sheep and oxen, men and women, and Fire, the son of Ahura Mazda, the consecrated bundles of Baresma, and the faithful.

"The worshippers of Mazda may afterwards prepare meals with meat and wine in that house; it shall be clean, and there will be no sin, as before."

IV

23 (65). O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body, enough to cover the feet, what is the penalty that he shall pay?

Ahura Mazda answered: "Four hundred stripes with the Aspahê-astra, four hundred stripes with the Sraoshô-*k*arana."

24 (68). O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body, enough to cover both legs, what is the penalty that he shall pay?

Ahura Mazda answered: "Six hundred stripes with the Aspahê-astra, six hundred stripes with the Sraoshô-*k*arana."

25 (71). O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body, enough to cover the whole body, what is the penalty that he shall pay?

Ahura Mazda answered. "A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-*k*arana."

V

26 (74). O Maker of the material world, thou Holy One! If a man, by force, commits the unnatural sin, what is the penalty that he shall pay?

Ahura Mazda answered: "Eight hundred stripes with the Aspahê-astra, eight hundred stripes with the Sraoshô-*k*arana."

27 (77). O Maker of the material world, thou Holy One! If a man voluntarily commits the unnatural sin, what is the penalty for it? What is the atonement for it? What is the cleansing from it?

Ahura Mazda answered: "For that deed there is nothing that can pay, nothing that can atone, nothing that can cleanse from it; it is a trespass for which there is no atonement, for ever and ever."

28 (83). When is it so?

"It is so, if the sinner be a professor of the Religion of Mazda, or one who has been taught in it.

"But if he be not a professor of the Religion of Mazda, nor one who has been taught in it, then his sin is taken from him, if he makes confession of the Religion of Mazda and resolves never to commit again such forbidden deeds.

29 (88). "The Religion of Mazda indeed, O Spitama Zarathustra! takes away from him who makes confession of it the bonds of his sin;

it takes away (the sin of) breach of trust; it takes away (the sin of) murdering one of the faithful; it takes away (the sin of) burying a corpse; it takes away (the sin of) deeds for which there is no atonement; it takes away the worst sin of usury; it takes away any sin that may be sinned.

30 (95). "In the same way the Religion of Mazda, O Spitama Zarathustra! cleanses the faithful from every evil thought, word, and deed, as a swift-rushing mighty wind cleanses the plain.

"So let all the deeds he doeth be henceforth good, O Zarathustra! a full atonement for his sins is effected by means of the Religion of Mazda."

31 (98). O Maker of the material world, thou Holy One! Who is the man that is a Daêva? Who is he that is a worshipper of the Daêvas? that is a male paramour of the Daêvas? that is a female paramour of the Daêvas? that is a wife to the Daêva? that is as bad as a Daêva? that is in his whole being a Daêva? Who is he that is a Daêva before he dies, and becomes one of the unseen Daêvas after death?

32 (102). Ahura Mazda answered: "The man that lies with mankind as man lies with womankind, or as woman lies with mankind, is the man that is a Daêva; this one is the man that is a worshipper of the Daêvas, that is a male paramour of the Daêvas, that is a female paramour of the Daêves, that is a female paramour of the Daêvas, that is a wife to the Daêva; this is the man that is as bad as a Daêva, that is in his whole being a Daêva; this is the man that is a Daêva before he dies, and becomes one of the unseen Daêvas after death: so is he whether he has lain with mankind as mankind, or as womankind."

VI

33 (107). O Maker of the material world, thou Holy One! Shall the man be clean who has touched a corpse that has been dried up and dead more than a year?

34 (108). Ahura mazda answered: "He shall. The dry mingles not with the dry. Should the dry mingle with the dry, how soon all this material world of mine would be only one Peshôtanu, bent on the destruction of righteousness, and whose soul will cry and wail! so numberless are the beings that die upon the face of the earth."

VII

35 (111). O Maker of the material world, thou Holy One! Can the man be made clean that has touched the corpse of a dog or the corpse of a man?

36 (113). Ahura Mazda answered: "He can, O Spitama Zarathustra!"

How so?

"If the Nasu has already been expelled by the corpse-eating dogs, or by the corpse-eating birds, he shall cleanse his body with gômêz and water, and he shall be clean.

37 (117). "If the Nasu has not yet been expelled by the corpse-eating dogs, or by the corpse-eating birds, then the worshippers of Mazda shall dig three holes in the ground, and he shall thereupon wash his body with gômêz, not with water. They shall then lift and bring my dog, they shall bring him (thus shall it be done and not otherwise) in front (of the man).

38 (121). "The worshippers of Mazda shall dig three other holes in the ground, and he shall thereupon wash his body with gômêz, not with water. They shall then lift and bring my dog, they shall bring him (thus shall it be done and not otherwise) in front (of the man). Then shall they wait until he is dried even to the last hair on the top of his head.

39 (125). "They shall dig three more holes in the ground, three paces away from the preceding, and he shall thereupon wash his body with water, not with gômêz.

40 (127). "He shall first wash his hands; if his hands be not first washed, he makes the whole of his body unclean. When he has washed his hands three times, after his hands have been washed, thou shalt sprinkle with water the forepart of his skull."

41 (131). O Maker of the material world, thou Holy One! When the good waters reach the forepart of the skull, whereon does the Drug Nasu rush?

Ahura Mazda answered: "On the back part of the skull the Drug Nasu rushes."

42 (134). O Maker of the material world, thou Holy One! When the good waters reach in front, between the brows, whereon does the Drug Nasu rush?

Ahura Mazda answered: "On the back part of the skull the Drug Nasu rushes."

43 (137). O Maker of the material world, thou Holy One! When the good waters reach the back part of the skull, whereon does the Drug Nasu rush?

Ahura Mazda answered: "In front, on the jaws, the Drug Nasu rushes."

44 (140). O Maker of the material world, thou Holy One! When the good waters reach in front, on the jaws, whereon does the Drug Nasu rush?

Ahura Mazda answered: "Upon the right ear the Drug Nasu rushes."

45 (143). O Maker of the material world, thou Holy One! When

the good waters reach the right ear, whereon does the Drug Nasu Nasu rush?

Ahura Mazda answered: "Upon the left ear the Drug Nasu rushes."

46 (146). O Maker of the material world, thou Holy One! When the good waters reach the right shoulder, whereon does the Drug Nasu rush?

Ahura Mazda answered: "Upon the right shoulder the Drug Nasu rushes."

47 (149). O Maker of the material world, thou Holy One! When the good waters reach the right shoulder, whereon does the Drug Nasu rush?

Ahura Mazda answered: "Upon the left shoulder the Drug Nasu rushes."

48 (152). O Maker of the material world, thou Holy One! When the good waters reach the left shoulder, whereon does the Drug Nasu rush?

Ahura Mazda answered: "Upon the left arm-pit the Drug Nasu rushes."

49 (155). O Maker of the material world, thou Holy One! When the good waters reach the right arm-pit, whereon does the Drug Nasu rush?

Ahura Mazda answered: "Upon the left arm-pit the Drug Nasu rushes."

50 (158). O Maker of the material world, thou Holy One! When the good waters reach the left arm-pit, whereon does the Drug Nasu rush?

Ahura Mazda answered: "In front, upon the chest, the Drug Nasu rushes."

51 (161). O Maker of the material world, thou Holy One! When the good waters reach the chest in front, whereon does the Drug Nasu rush?

Ahura Mazda answered: "Upon the back the Drug Nasu rushes."

52 (164). O Maker of the material world, thou Holy One! When the good waters reach the back, whereon does the Drug Nasu rush?

Ahura Mazda answered: "Upon the right nipple the Drug Nasu rushes."

53 (167). O Maker of the material world, thou Holy One! When the good waters reach the right nipple, whereon does the Drug Nasu rush?

Ahura Mazda answered: "Upon the left nipple the Drug Nasu rushes."

54 (170). O Maker of the material world, thou Holy One! When the good waters reach the left nipple, whereon does the Drug Nasu rush?

Ahura Mazda answered "Upon the right rib the Drug Nasu rushes."

55 (173). O Maker of the material world, thou Holy One! When the good waters reach the right rib, whereon does the Drug Nasu rush?

Ahura Mazda answered: "Upon the left rib the Drug Nasu rushes."

56 (176). O Maker of the material world, thou Holy One! When the good waters reach the left rib, whereon does the Drug Nasu rush?

Ahura Mazda answered: "Upon the right hip the Drug Nasu rushes."

57 (179). O Maker of the material world, thou Holy One! When the good waters reach the right hip, whereon does the Drug Nasu rush?

Ahura Mazda answered: "Upon the left hip the Drug Nasu rushes."

58 (182). O Maker of the material world, thou Holy One! When the good waters reach the left hip, whereon does the Drug Nasu rush?

Ahura Mazda answered: "Upon the sexual parts the Drug Nasu rushes. If the unclean one be a man, thou shalt sprinkle him first behind, then before; if the unclean one be a woman, thou shalt sprinkle her first before, then behind."

59 (187). O Maker of the material world, thou Holy One! When the good waters reach the sexual parts, whereon does the Drug Nasu rush?

Ahura Mazda answered: "Upon the right thigh the Drug Nasu rushes."

60 (190). O Maker of the material world, thou Holy One! When the good waters reach the right thigh, whereon does the Drug Nasu rush?

Ahura Mazda answered: "Upon the left thigh the Drug Nasu rushes."

61 (193). O Maker of the material world, thou Holy One! When the good waters reach the left thigh, whereon does the Drug Nasu rush?

Ahura Mazda answered: "Upon the right knee the Drug Nasu rushes."

62 (196). O Maker of the material world, thou Holy One! When the good waters reach the right knee, whereon does the Drug Nasu rush?

Ahura Mazda answered: "Upon the left knee the Drug Nasu rushes."

63 (199). O Maker of the material world, thou Holy One! When the good waters reach the left knee, whereon does the Drug Nasu rush?

Ahura Mazda answered; "Upon the right leg the Drug Nasu rushes."

64 (202). O Maker of the material world, thou Holy One! When the good waters reach the right leg, whereon does the Drug Nasu rush?

Ahura Mazda answered: "Upon the left leg the Drug Nasu rushes."

65 (205). O Maker of the material world, thou Holy One! When the good waters reach the left leg, whereon does the Drug Nasu rush?

Ahura Mazda answered: "Upon the right ankle the Drug Nasu rushes."

66 (208). O Maker of the material world, thou Holy One! When the good waters reach the right ankle, whereon does the Drug Nasu rush?

Ahura Mazda answered: "Upon the left ankle the Drug Nasu rushes."

67 (211). O Maker of the material world, thou Holy One! When the good waters reach the left ankle, whereon does the Drug Nasu rush?

Ahura Mazda answered: "Upon the right instep the Drug Nasu rushes."

68 (214). O Maker of the material world, thou Holy One! When the good waters reach the right instep, whereon does the Drug Nasu rush?

Ahura Mazda answered: "Upon the left instep the Drug Nasu rushes."

69 (217). O Maker of the material world, thou Holy One! When the good waters reach the left instep, whereon does the Drug Nasu rush?

Ahura Mazda answered: "She turns round under the sole of the foot; it looks like the wing of a fly.

70 (220). "He shall press his toes upon the ground, and shall raise up his heels; thou shalt sprinkle his right sole with water; then the Drug Nasu rushes upon the left sole. Thou shalt sprinkle the left sole with water; then the Drug Nasu turns round under the toes; it looks like the wing of a fly.

71 (225). "He shall press his heels upon the ground, and shall raise up his toes; thou shalt sprinkle his right toe with water; then the Drug Nasu rushes upon the left toe. Thou shalt sprinkle the left toe with water; then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.

(72. "And thou shalt say aloud these victorious, most healing words:

"'The will of the Lord is the law of holiness,' &c.

"'What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me?' &c.

"'Who is the victorious who will protect thy teaching?' &c.

"'Keep us from our hater, O Mazda and Ârmaiti Spenta! Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O creation of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Drug! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!'")

VIII

73 (229). O Maker of the material world, thou Holy One! If worshippers of Mazda, walking, or running, or riding, or driving, come upon a Nasu-burning fire, whereon Nasu is being burnt or cooked, what shall they do?

74 (233). Ahura Mazda answered: "They shall kill the man that cooks the Nasu; surely they shall kill him. They shall take off the cauldron, they shall take off the tripod.

75 (237). "Then they shall kindle wood from that fire; either wood of those trees that have the seed of fire in them, or bundles of the very wood that was prepared for that fire; then they shall take it farther and disperse it, that it may die out the sooner.

76 (242). "Thus they shall lay a first bundle on the ground, a Vitasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

77 (245) "They shall lay down a second bundle on the ground, a Vitasti away from the Nasu-burning fire; then they shall take it farther and disperse, that it may die out the sooner.

"They shall lay down a third bundle on the ground, a Vitasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

"They shall lay down a fourth bundle on the ground, a Vitasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

"They shall lay down a fifth bundle on the ground, a Vitasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

"They shall lay down a sixth bundle on the ground, a Vitasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

"They shall lay down a seventh bundle on the ground, a Vitasti away from the Vasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

"They shall lay down an eighth bundle on the ground, a Vitasti

away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

78 (245). "They shall lay down a ninth bundle on the ground, a Vîtasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

79 (246). "If a man shall then piously bring unto the fire, O Spitama Zarathustra! wood of Urvâsna, or Vohû-gaona, or Vohû-kereti, or Hadhâ-naêpata, or any other sweet-smelling wood;

80 (248). "Wheresoever the wind shall bring the perfume of the fire, thereunto the fire of Ahura Mazda shall go and kill thousands of unseen Daêvas, thousands of fiends, the brood of darkness, thousands of couples of Yâtus and Pairikas.

IX

81 (251) O Maker of the material world, thou Holy One! If a man bring a Nasu-burning fire to the Dâityô-gâtu, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: "His reward shall be the same as if he had, here below, brought ten thousand fire-brands to the Dâityô-gâtu."

82 (254) O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire wherein impure liquid has been burnt, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: "His reward shall be the same as if he had, here below, brought a thousand fire-brands to the Dâityô-gâtu.

83 (257). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire wherein dung has been burnt, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: "His reward shall be the same as if he had, here below, brought five hundred fire-brands to the Dâityô-gâtu."

84 (258). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from the kiln of a potter, shall be his reward when his soul has parted with his body?

Ahura Mazda answered: "His reward shall be the same as if he had, here below, brought four hundred fire-brands to the Dâityô-gâtu."

85 (259). O Maker of the material world, thou Holy One! It a man bring to the Dâityô-gâtu the fire from a glazier's kiln, what what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: "His reward shall be the same as if he had, here below, brought to the Dâityô-gâtu as many fire-brands as there were glasses (brought to that fire).

86 (260). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from the aonya parô-beregya, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: "His reward shall be the same as if he had, here below, brought to the Dâityô-gâtu as many fire-brands as there were plants."

87 (261). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from under the puncheon of a goldsmith, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: "His reward shall be the same as if he had, here below, brought a hundred fire-brands to the Dâityô-gâtu."

88 (262). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from under the puncheon of a silversmith, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: "His reward shall be the same as if he had, here below, brought ninety fire-brands to the Dâityô-gâtu."

89 (263). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from under the puncheon of a blacksmith, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: "His reward shall be the same as if he had, here below, brought eighty fire-brands to the Dâityô-gâtu."

90 (264). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from under the puncheon of a worker in steel, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: "His reward shall be the same as if he had, here below, brought seventy fire-brands to the Dâityô-gâtu."

91 (265) O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of an oven, what shall be his reward when his soul has parted from his body?

Ahura Mazda answered: "His reward shall be the same as if he had, here below, brought sixty fire-brands to the Dâityô-gâtu."

92 (266). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from under a cauldron, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: "His reward shall be the same as if he had, here below, brought fifty fire-brands to the Dâityô-gâtu."

93 (267). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from an aonya takhairya, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: "His reward shall be the same as if he had, here below, brought forty fire-brands to the Dâityô-gâtu."

94 (268). O Maker of the material world, thou Holy One! If a man bring a herdsman's fire to the Dâityô-gâtu, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: "His reward shall be the same as if he had, here below, brought thirty fire-brands to the Dâityô-gâtu."

(95 (269). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of the field, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: "His reward shall be the same as if he had, here below, brought twenty fire-brands to the Daityô-gâtu.")

96 (270). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of his own hearth, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: "His reward shall be the same as if he had, here below, brought ten fire-brands to the Dâityô-gâtu."

X

97 (271). O Maker of the material world, thou Holy One! Can a man be made clean, O holy Ahura Mazda! who has touched a corpse in a distant place in the wilderness?

98 (272). Ahura Mazda answered: "He can, O Spitama Zarathustra."

How so?

"If the Nasu has already been expelled by the corpse-eating dogs or the corpse-eating birds, he shall wash his body with gômêz; he shall wash it thirty times, he shall rub it dry with the hand thirty times, beginning every time with the head.

99 (278). "If the Nasu has not yet been expelled by the corpse-eating dogs or the corpse-eating birds, he shall wash his body with gômêz; he shall wash it fifteen times, he shall rub it dry with the hand fifteen times.

100 (280). "Then he shall run a distance of a Hâthra. He shall run until he meets some man on his way, and he shall cry aloud: "Here am I, one who has touched the corpse of a man, and who is powerless in mind, powerless in tongue, powerless in hand. Do make me clean." Thus shall he run until he overtakes the man. If the man will not cleanse him, he remits him the third of his trespass.

101 (287). "Then he shall run another Hâthra, he shall run off again until he overtakes a man; if the man will not cleanse him, he remits him the half of his trespass.

102 (291). "Then he shall run a third Hâthra, he shall run off a third time until he overtakes a man; if the man will not cleanse him, he remits him the whole of his trespass.

103 (294). "Thus shall he run forwards until he comes near a house, a borough, a town, an inhabited district, and he shall cry out with a loud voice: 'Here am I, one who has touched the corpse of a man, and who is powerless in mind, powerless in tongue, powerless

in hand. Do make me clean.' If they will not cleanse him, he shall cleanse his body with gômêz and water; thus shall he be clean."

104 (300). O Maker of the material world, thou Holy One! If he find water on his way and the water make him subject to a penalty, what is the penalty that he shall pay?

105 (303). Ahura Mazda answered: "Four hundred stripes with the Aspahê-*a*stra, four hundred stripes with the Sraoshô-*k*arana."

106 (304). O Maker of the material world, thou Holy One! If he find trees on his way and the fire make him subject to a penalty, what is the penalty that he shall pay?

Ahura Mazda answered: "Four hundred stripes with the Aspahê-*a*stra, four hundred stripes with the Sraoshô-*k*arana.

107 (308). "This is the penalty, this is the atonement which saves the faithful man who submits to it, not him who does not submit to it. Such a one shall surely be an inhabitant in the mansion of the Dru*g*."

# THE BIBLE OF THE CONFUCIANS

*Confucianism is the great religion of China. It takes its name from Confucius, a sage who lived in the fifth and sixth centuries* B.C. *The sacred Books of China, the five Kings, are the Bible of the Confucian faith. But Confucius did not write them. He pointed out their merits. And these Kings are not held to be inspired, in the sense that we use the word. The Chinese do not claim they are "revelations from heaven." They are written by historians, poets and others, "as they were moved to do so in their own minds." They include the Shu King or "Book of Historical Documents"* (B.C. *2400-*B.C. *619) the Shi King, or "Book of Poetry"* (B.C. *1766-1123), the Yi or "Book of Changes," supposed to date back to* B.C. *3400, a system of divination by which the future may be forctold; the Li Ki or "Record of Rites," which deals with the sacrificial worship of the country and the ideas underlying it; and the Khun Khiu. Confucius was essentially a teacher by word of mouth. He expressed his ideas in conversations with his disciples, as did the Christ. But he himself wrote two books, one, the Khun Khiu or "Spring and Autumn," is a chronicle of his native state of Lo,* (B.C. *722-481). The other is a short treatise, the Hsiao King or "Classic of Filial Piety." This last is in the shape of a dialogue between the master and one of his disciples. It has been considered an attempt to found a religion on the basis of the cardinal virtue of filial piety, or ancestor-worship. Besides these five Kings, of which "Spring and Autumn" is the last there are four Shu. The Shu are the "Books of the Four Philosophers."*

*This Bible of the Confucians embodies a moral code, rather than a religious system. Confucius was more of a practical politician than a prophet. He believed and taught that there was a Heaven, but that the best way to treat spirits was to leave them alone. He told his disciples no one could know anything about the spirits or life after death, and that it was more important for a man to know himself, and attend to his life on earth properly than to bother about the life beyond the grave. His religion as summed up in his Bible, the five Kings, dwelt on the advisability of strictly observing the rites, customs and ceremonies observed by virtuous men of old. Confucius's ideals were founded on the belief that there is some moral power "making for righteousness" in the universe and this, together with*

*two other great precepts, is the keystone of his faith. The greatest of virtues was piety, the piety of the son toward his father and mother, toward his ancestors, and of the subject toward his emperor. Another was the golden rule, as expressed in his own words: "What you do not like done yourself, do not do to others." In addition, his Bible advises men to be "pious, benevolent, peaceful, moderate, studious, courteous, self-controlled and—to pay taxes!" But it says nothing about God, except to commend his worship by the emperor. Yet the worship of the ancestral ghosts, and the practice of the virtues he recommends are held to be binding by the many millions of Confucians who follow this, his creed.*

*Frederick H. Martens*

# THE SHÛ KING

## PART I. THE BOOK OF THANG

### THE CANON OF YÂO

Shû King, the name of the whole world, has been sufficiently explained in the Introduction. The name of this Part, the first of the five into which the whole is divided, is the Book of Thang, Thang being taken as the dynastic designation of Yâo, who before his elevation to the throne had been marquis of the small state of Thang, the name of which is supposed to be still retained in Thang, one of the districts of the departmene Pâo-ting, in *K*ih-lî. It is said that after his elevation he established his capital in Phing-yang, lat. 36° 06′, long. III° 33′, in Shan-hsî. But all this is very uncertain. The one Book, forming this Part, is called the Canon of Yâo. The character which we translate "Canon" means a document of the most exalted nature, the contents of which are entitled to the greatest regard. The name is given expressly only to one other Book in the Shû. The Canons are the first of the six classes of documents which the Shû contains.

Yâo is the subject of the Book:—in ch. 1, in his personal character and the general results of his government; in ch. 2, in his special care for the regulation of the calendar and the labours of agriculture; in ch. 3, in his anxiety to find one who could cope with the ravages of a terrible inundation, and take his place on the throne. The third chapter introduces to our notice Shun, the successor of Yâo.

1. Examining into antiquity, (we find that) the Tî Yâo was styled Fang-hsün. He was reverential, intelligent, accomplished, and thoughtful,—naturally and without effort. He was sincerely courteous, and capable of (all) complaisance. The bright (influence of these qualities) was felt through the four quarters (of the land), and reached to (heaven) above and (earth) beneath.

He made the able and virtuous distinguished, and thence proceeded to the love of (all in) the nine classes of his kindred, who (thus) became harmonious. He (also) regulated and polished the people (of his domain), who all became brightly intelligent. (Fin-

ally), he united and harmonized the myriad states; and so the black-haired people were transformed. The result was (universal) concord.

2. He commanded the Hsis and Hos, in reverent accordance with (their observation of) the wide heavens, to calculate and delineate (the movements and appearances of) the sun, the moon, the stars, and the zodiacal spaces, and so to deliver respectfully the seasons to be observed by the people.

He separately commanded the second brother Hsî to reside at Yü-î in what was called the Bright Valley, and (there) respectfully to receive as a guest the rising sun, and to adjust and arrange the labours of the spring. "The day," (said he), "is of the medium length, and the star is in Niâo;—you may thus exactly determine mid-spring. The people are dispersed (in the fields), and birds and beasts breed and copulate."

He further commanded the third brother Hsî to reside at Nan-*k*iâo, (in what was called the Brilliant Capital), to adjust and arrange the transformations of the summer, and respectfully to observe the exact limit (of the shadow). "The day," (said he), "is at its longest, and the star is in Hwo;—you may thus exactly determine mid-summer. The people are more dispersed; and birds and beasts have their feathers and hair thin, and change their coats."

He separately commanded the second brother Ho to reside at the west, in what was called the Dark Valley, and (there respectfully to convoy the setting sun, and to adjust and arrange the completing labours of the autumn. "The night," (said he), "is of the medium length, and the star is in Hsü;—you may thus exactly determine mid-autumn. The people feel at ease, and birds and beasts have their coats in good condition."

He further commanded the third brother Ho to reside in the northern region, in what was called the Sombre Capital, and (there) to adjust and examine the changes of the winter. "The day," (said he), "is at its shortest, and the star is in Mâo;—you may thus exactly determine mid-winter. The people keep in their houses, and the coats of birds and beasts are downy and thick."

The Tî said, "Ah! you, Hsis and Hos, a round year consists of three hundred, sixty, and six days. Do you, by means of the intercalary month, fix the four seasons, and complete (the period of) the year. (Thereafter), the various officers being regulated in accordance with this, all the works (of the year) will be fully performed."

3. The Tî said, "Who will search out (for me) a man according to the times, whom I can raise and employ?" Fang-*khi* said. "(Your) heir son *K*û is highly intelligent." The Tî said, "Alas! he is insincere and quarrelsome:—can he do?"

The Tî said, "Who will search out (for me) a man equal to the exigency of my affairs?" Hwan-tâu said, "Oh! the merits of the Minister of Works have just been displayed on a wide scale." The Tî said, "Alas! when all is quiet, he talks; but when employed, his actions turn out differently. He is respectful (only) in appearance. See! the floods assail the heavens!"

The Tî said, "Ho! (President of) the Four Mountains, destructive in their overflow are the waters of the inundation. In their vast extent they embrace the hills and overtop the great heights, threatening the heavens with their floods, so that the lower people groan and murmur! Is there a capable man to whom I can assign the correction (of this calamity)?" All (in the court) said, "Ah! is there not Khwăn?" The Tî said, "Alas! how perverse is he! He is disobedient to orders, and tries to injure his peers." (The President of) the Mountains said, "Well but—. Try if he can (accomplish the work)." (Khwăn) was employed accordingly. The Tî said (to him), "Go; and be reverent!" For nine years he laboured, but the work was unaccomplished.

The Tî said, "Ho! (President of) the Four Mountains, I have been on the throne seventy years. You can carry out my commands;—I will resign my place to you." The Chief said, "I have not the virtue;—I should disgrace your place." (The Tî) said, "Show me some one among the illustrious, or set forth one from among the poor and mean." All (then) said to the Tî, "There is an unmarried man among the lower people, called Shun of Yü. The Tî said, "Yes, I have heard of him. What have you to say about him?" The Chief said, "He is the son of a blind man. His father was obstinately unprincipled; his (step) mother was insincere; his (half-) brother Hsiang was arrogant. He has been able, (however), by his filial piety to live in harmony with them, and to lead them gradually to self-government, so that they (no longer) proceed to great wickedness. The Tî said, "I will try him; I will wive him, and thereby see his behaviour with my two daughters." (Accordingly) he arranged and sent down his two daughters to the north of the Kwei, to be wives in (the family of) Yü. The Tî said to them, "Be reverent!"

# PART II. THE BOOKS OF YÜ.

## BOOK I. THE CANON OF SHUN

The Books of Yü is the name of this Part of the Shû, Yü being the dynastic designation of Shun, as Thang was that of Yâo. It does not appear so clearly, however, how it came to be so. Yü must be the name of a state, and is commonly identified with the present district of An-yî, in *K*ieh *K*âu, Shan-hsî. Some think that Yâo, after marrying his two daughters to Shun, appointed him lord of this state; but in the first mention of him to Yâo, in the last Book, he is called Shun of Yü. It is generally said that Shun's ancestors had been lords of the principality of Yü up to the time of his father, who lost his patrimony and was reduced to the rank of a private man. But after what has been said, in the Introduction, on the Books in the first two Parts of the Shû, it will not be thought surprising that much in the accounts about Yâo and Shun should be open to suspicion. According to Mencius, IV, Part ii, ch. 1, Shun was from the country of the wild tribes on the east. Sze-mâ *Kh*ien makes him to have been descended from Hwang-Tî, in which case he and his wives, the daughters of Yâo, would have had the same ancestor. Nothing more injurious to the fame of Yâo and Shun, according to Chinese notions of property, could be alleged against them.

Shun is the subject of this Canon, as Yâo was of the former. As it now stands, we may divide it into six chapters:—the first, describing Shun's virtues and gradual advancement; the second, Yâo's satisfaction with his administration of affairs, and associating of Shun with himself on the throne; the third, the acts of Shun in that position; the fourth, the demise of Yâo, and Shun's accession as sole monarch; the fifth, his choice of ministers and complete organization of his government; and the sixth, his death.

1. Examining into antiquity, (we find that) the Tî Shun was styled *Kh*ung-hwâ. His character was entirely conformed to (that of) the (former) Tî; he was profound, wise, accomplished, and intelligent. He was mild and courteous, and truly sincere. The report of his mysterious virtue was heard on high, and he was appointed to office.

2. (Shun) carefully set forth the beauty of the five cardinal

duties, and they came to be (universally) observed. Being appointed to be General Regulator, the affairs of every (official) department were arranged in their proper seasons. (Being charged) to receive (the princes) from the four quarters of the land, they were all docilely submissive. Being sent to the great plains at the foot of the mountains, notwithstanding the tempests of wind, thunder, and rain, he did not go astray.

The Tî said, "Come, you Shun. I have consulted you on (all) affairs, and examined your words and found that they can be carried into practise;—(now) for three years. Do you ascend the seat of the Tî." Shun wished to decline in favour of some one more virtuous, and not to consent to be (Yâo's) successor. On the first day of the first month, (however), he received (Yâo's) retirement (from his duties) in the temple of the Accomplished Ancestor.

3. He examined the pearl-adorned turning sphere, with its transverse tube of jade, and reduced to a harmonious system (the movements of) the Seven Directors.

Thereafter, he sacrificed specially, but with the ordinary forms, to God; sacrificed with reverent purity to the Six Honoured Ones; offered their appropriate sacrifices to the hills and rivers; and extended his worship to the host of spirits.

He called in (all) the five jade-symbols of rank; and when the month was over, he gave daily audience to (the President of) the Four Mountains, and all the Pastors, (finally) returning their symbols to the various princes.

In the second month of the year he made a tour of inspection eastwards, as far as Thâi-ung, where he presented a burnt-offering to Heaven, and sacrificed in order to the hills and rivers. Thereafter he gave audience to the princes of the east. He set in accord their seasons and months, and regulated the days; he made uniform the standard-tubes, with the measure of length and of capacity, and the steel-yards; he regulated the five (classes of) ceremonies, with (the various) articles of introduction,—the five symbols of jade, the three kinds of silk, the two living (animals) and the one dead one. As to the five instruments of rank, when all was over, he returned them. In the fifth month he made a similar tour southwards, as far as the mountain of the south, where he observed the same ceremonies as at Thâi. In the eighth month he made a tour westwards, as far as the mountain of the west, where he did as before. In the eleventh month, he made a tour northwards, as far as the mountain of the north, where he observed the same ceremonies as in the west. He (then) returned (to the capital), went to (the temple of) the Cultivated Ancestor, and sacrificed a single bull.

In five years there was one tour of inspection, and there were four appearances of the princes at court. They gave a report (of

their government) in words, which was clearly tested by their works. They received chariots and robes according to their merits.

He instituted the division (of the land) into twelve provinces, raising altars upon twelve hills in them. He (also) deepened the rivers.

He exhibited (to the people) the statutory punishments, enacting banishment as a mitigation of the five (great) inflictions; with the whip to be employed in the magistrates' courts, the stick to be employed in schools, and money to be received for redeemable offences. Inadvertent offences and those which could be ascribed to misfortune were to be pardoned, but those who transgressed presumptuously and repeatedly were to be punished with death. "Let me be reverent! Let me be reverent!" (he said to himself.) "Let compassion rule in punishment!"

He banished the Minister of Works to Yû island; confined Hwan-tâu on mount *Khung*; drove (the chief of) San-miâo (and his people) into San-wei, and kept them there; and held Khwăn a prisoner till death on mount Yü. These four criminals being thus dealt with, all under heaven acknowledged the justice (of Shun's administration).

4. After twenty-eight years the Tî deceased, when the people mourned for him as for a parent for three years. Within the four seas all the eight kinds of instruments of music were stopped and hushed. On the first day of the first month (of the) next year, Shun went to (the temple of) the Accomplished Ancestor.

5. He deliberated with (the President of) the Four Mountains how to throw open the doors (of communication between himself and the) four (quarters of the land), and how he could see with the eyes, and hear with the ears of all.

He consulted with the twelve Pastors, and said to them, "The food!—it depends on observing the seasons. Be kind to the distant, and cultivate the ability of the near. Give honour to the virtuous, and your confidence to the good, while you discountenance the artful;—so shall the barbarous tribes lead on one another to make their submission."

Shun said, "Ho! (President of) the Four Mountains, is there any one who can with vigorous service attend to all the affairs of the Tî, whom I may appoint to be General Regulator, to assist me in (all) affairs, managing each department according to its nature?" All (in the court) replied, "There is Po-yü, the Minister of Works." The Tî said, "Yes. Ho! Yü, you have regulated the water and the land. In this (new office) exert yourself." Yü did obeisance with his head to the ground, and wished to decline in favour of the Minister of Agriculture, or Hsich, or Kâo-yâo. The Tî said, "Yes, but do you go (and undertake the duties)."

The Tî, said, "*Khî*, the black-haired people are (still) suffering

from famine. Do you, O prince, as Minister of Agriculture, (continue to) sow (for them) the various kinds of grain."

The Tî, said, "Hsieh, the people are (still) wanting in affection for one another, and do not docilely observe the five orders of relation-ship. It is yours, as the Minister of Instruction, reverently to set forth the lessons of duty belonging to those five orders. Do so with gentleness."

The Tî, "Kâo-yâo, the barbarous tribes trouble our great land. There are (also) robbers, murderers, insurgents, and traitors. It is yours, as the Minister of Crime, to use the five punishments to deal with their offences. For the infliction of these there are the three appointed places. There are the five cases in which banishment in the appropriate places is to be resorted to, to which places, though five, three localities are assigned. Perform your duties with intelligence, and you will secure a sincere (submission).

The Tî said, "Who can superintend my works, as they severally require?" All (in the court) replied, "Is there not *Z*ui?" The Tî said, "Yes. Ho! *Z*ui, you must be Minister of Works." *Z*ui did obeisance with his head to the ground, and wished to decline in favour of Shû, *Kh*iang, or Po-yü. The Tî said, "Yes, but do you go (and undertake the duties). Effect a harmony (in all the departments)."

The Tî, said, "Who can superintend, as the nature of the charge requires, the grass and trees, with the birds and beasts on my hills and in my marshes?" All (in the court) replied, "Is there not Yî?" The Tî said, "Yes. Ho! Yi, do you be my Forester." Yî did obeisance with his head to the ground, and wished to decline in favour of *K*û, Hû, Hsiung, or Pî. The Tî, "Yes, but do you go (and undertake the duties). You must manage them harmoniously."

The Tî, said, "Ho! (President of the) Four Mountains is there any one able to direct my three (religious) ceremonies?" All (in the court) answered, "Is there not Po-î?" The Tî, said, "Yes. Ho! Po, you must be the Arranger in the Ancestral Temple. Morning and night be reverent. Be upright, be pure." Po did obeisance with his head to the ground, and wished to decline in favour of Khwei or Lung. The Tî said, "Yes, but do you go (and undertake the duties). Be reverential!"

The Tî said, "Khwei, I appoint you to be Director of Music, and to teach our sons, so that the straightforward shall yet be mild; the gentle, dignified; the strong, not tyrannical; and the impetuous, not arrogant. Poetry is the expression of earnest thought; singing is the prolonged utterance of that expression; the notes accompany that utterance, and they are harmonized themselves by the standard-tubes. (In this way) the eight different kinds of musical instruments can be adjusted so that one shall not take from or interfere

with another; and spirits and men are brought into harmony.' Khwei said, "I smite the (sounding-)stone, I gently strike it, and the various animals lead on one another to dance."

The Tî said, "Lung, I abominate slanderous speakers and destroyers of the (right) ways, who agitate and alarm my people. I appoint you to be the Minister of Communication. Early and late give forth my orders and report to me, seeing that everything is true."

The Tî said, "Ho! you twenty and two men, be reverent; so shall you be helpful to the business (entrusted to me by) Heaven.

Every three years there was an examination of merits, and after three examinations the undeserving were degraded, and the deserving advanced. (By this arrangement) the duties of all the departments were fully discharged; the (people of) San-miâo (also) were discriminated and separated.

6. In the thirtieth year of his age, Shun was called to employment. Thirty years he was on the throne (with Yâo). Fifty years afterwards he went on high and died.

## BOOK II. THE COUNSELS OF THE GREAT YÜ

Of the six classes of documents in the Shû, "Counsels" are the second, containing the wise remarks and suggestions of high officers on the subject of government.

This Book may be divided into three chapters:—the first, containing counsels of Yü and Yî on principles and methods of government; the second, occupied with Shun's resignation of the administration to Yü, and containing also many sage observations and maxims; and the third, describing Yü's operations against the people of Miâo, and counsels addressed to him by Yî. The style differs from that of the Canons; being more sententious, and falling occasionally into rhyme.

1. Examining into antiquity, (we find that) the Great Yü was styled Wăn-ming. Having arranged and divided (the land), all to the four seas, in reverent response to the Tî, he said, "If the sovereign can realize the difficulty of his sovereignship, and the minister the difficulty of his ministry, the government will be well ordered, and the black-haired people will sedulously seek to be virtuous."

The Tî said, "Yes; let this really be the case, and good words will nowhere lie hidden; no men of virtue and talents will be left neglected, away from court, and the myriad states will all enjoy repose. (But) to obtain the views of all; to give up one's opinion and follow that of others; to keep from oppressing the helpless, and not to neglect the straightened and poor;—it was only the (former) Tî who could attain to this."

Yî said, "Oh, your virtue, O Tî, is vast and incessant. It is sagely, spirit-like, awe-inspiring, and adorned with all accomplishments. Great Heaven regarded you with its favour, and bestowed on you its appointment. Suddenly you possessed all within the four seas, and became ruler of all under heaven."

Yü said, "Accordance with the right leads to good fortune; following what is opposed to it, to bad;—the shadow and the echo." Yî said, "Alas! be cautious! Admonish yourself to caution, when there seems to be no occasion for anxiety. Do not fail to observe the laws and ordinances. Do not find your enjoyment in idleness. Do not go to excess in pleasure. In your employment of men of worth, let none come between you and them. Put away evil without hesitation. Do not carry out plans, of (the wisdom of) which

you have doubts. Study that all your purposes may be with the light of reason. Do not go against what is right, to get the praise of the people. Do not oppose the people's (wishes), to follow your own desires. (Attend to these things) without idleness or omission and the barbarous tribes all around will come and acknowledge your sovereignty."

Yü said, "Oh! think (of these things), O Tî. The virtue (of the ruler) is seen in (his) good government, and that government in the nourishing of the people. There are water, fire, metal, wood, the earth, and grain,—these must be duly regulated; there are the rectification of (the people's) virtue, (the tools and other things) that supply the conveniences of life, and the securing abundant means of sustentation,—these must be harmoniously attended to. When the nine services (thus indicated) have been orderly accomplished, that accomplishment will be hailed by (the people's) songs. Caution them with gentle (words), correct them with the majesty (of law), stimulate them with the songs on those nine subjects,—in order that (your success) may not suffer diminution." The Tî said, "The earth has been reduced to order, and the (influences of) heaven produce their complete effect; those six magazines and three departments of (governmental) action are all truly regulated, and may be depended on for a myriad generations:—this is your merit."

2. The Tî said, "Come, you Yü. I have occupied my place for thirty and three years. I am between ninety and a hundred years old, and the laborious duties, weary me. Do you, eschewing all indolence, take the leading of my people." Yü replied, "My virtue is not equal (to the position), and the people will not repose in me. (But there is) Kâo-yâo with vigorous activity sowing abroad his virtue, which has descended on the black-haired people, till they cherish him in their hearts. O Tî, think of him! When I think of him, (my mind) rests on him (as the man fit for this place); when I would put him out of my thoughts, (my mind still) rests on him; when I name and speak of him, (my mind) rests on him (for this); the sincere outgoing of my thoughts about him is that he is the man. O Tî, think of his merits."

The Tî said, "Kâo-yâo, that of these my ministers and all (my people) hardly one is found to offend against the regulations of the government is owing to your being Minister of Crime, and intelligent in the use of the five punishments, thereby assisting (the inculcation of) the five cardinal duties, with a view to the perfection of my government, and that through punishment there may come to be no punishments, but the people accord with (the path of) the Mean. (Continue to) be strenuous." Kâo-yâo replied, "Your virtue, O Tî, is faultless. You condescend to your ministers with a kindly ease; you preside over the multitudes with a generous forbearance

Punishments do not extend to (the criminal's) heirs, while rewards reach to (succeeding) generations. You pardon inadvertent faults, however great, and punish purposed crimes, however small. In cases of doubtful crimes, you deal with them lightly; in cases of doubtful merit, you prefer the high estimation. Rather than put an innocent person to death, you will run the risk of irregularity and error. This life-loving virtue has penetrated the minds of the people, and this is why they do not render themselves liable to be punished by your officers." The Tî said, "That I am able to follow and obtain what I desire in my government, the people responding everywhere as if moved by the wind,—this is your excellence."

The Tî said, "Come Yü. The inundating waters filled me with dread, when you accomplished truly (all that you had represented), and completed your service;—thus showing your superiority to other men. Full of toilsome earnestness in the service of the country, and sparing in your expenditure on your family, and this without being full of yourself and elated,—you (again) show your superiority to other men. You are without any prideful assumption, but no one under heaven can contest with you the palm of ability; you make no boasting, but no one under heaven can contest with you the palm of merit. I see how great is your virtue, how admirable your vast achievements. The determinate appointment of Heaven rests on your person; you must eventually ascend (the throne) of the great sovereign. The mind of man is restless, prone (to err); its affinity to what is right is small. Be discriminating, be uniform (in the pursuit of what is right), that you may sincerely hold fast the Mean. Do not listen to unsubstantiated words; do not follow plans about which you have not sought counsel. Of all who are to be loved, is not the ruler the chief? Of all who are to be feared, are not the people the chief? If the multitude were without their sovereign Head, whom should they sustain aloft? If the sovereign had not the multitude, there would be none to guard the country for him. Be reverential! Carefully maintain the throne which you are to occupy, cultivating (the virtues) that are to be desired in you. If within the four seas there be distress and poverty, your Heaven-conferred revenues will come to a perpetual end. It is the mouth which sends forth what is good, and raises up war. I will not alter my words."

Yü said, "Submit the meritorious ministers one by one to the trial of divination, and let the favouring indication be followed." The Tî replied, "(According to the rules for) the regulation of divination, one should first make up his mind, and afterwards refer (his judgment) to the great tortoise-shell. My mind (in this matter) was determined in the first place; I consulted and deliberated with all (my ministers and people), and they were of one accord with

me. The spirits signified their assent, and the tortoise-shell an divining stalks concurred. Divination, when fortunate, should no be repeated." Yü did obeisance with his head to the ground, an firmly declined (the place). The Tî said, "You must not do so It is you who can suitably (occupy my place)." On the first morn ing of the first month, (Yü) received the appointment in the temple (dedicated by Shun) to the spirits of his ancestors, and took the leading of all the officers, as had been done by the Tî at the com mencement (of his government).

3. The Tî said, "Alas! O Yü, there is only the lord of Miâo who refuses obedience; do you go and correct him." Yü on this assem bled all the princes, and made a speech to the host, saying. "Ye multitudes here arrayed, listen all of you to my orders. Stupid is this lord of Miâo, ignorant, erring, and disrespectful. Despiteful and insolent to others, he thinks that all ability and virtue are with himself. A rebel to the right, he destroys (all the obligations of) virtue. Superior men are kept by him in obscurity, and mean men fill (all) the offices. The people reject him and will not protect him. Heaven is sending down calamities upon him. I therefore along with you, my multitude of gallant men, bear the instructions (of the Tî) to punish his crimes. Do you proceed with united heart and strength, so shall our enterprize be crowned with success."

At the end of three decades, the people of Miâo continued re bellious against the commands (issued to them), when Yi came to the help of Yü, saying, "It is virtue that moves Heaven; there is no distance to which it does not reach. Pride brings loss, and hu mility receives increase;—this is the way of Heaven. In the early time of the Tî, when he was living by mount Li, he went into the fields, and daily cried with tears to compassionate Heaven, and to his parents, taking to himself all guilt, and charging himself with (their) wickedness. (At the same time) with respectful service he appeared before Kû-sâu, looking grave and awe-struck, till Kû also became transformed by his example. Entire sincerity moves spiritual beings,—how much more will it move this lord of Miâo! Yü did homage to the excellent words, and said, "Yes." (There upon) he led back his army, having drawn off the troops. The T set about diffusing on a grand scale the virtuous influences o peace;—with shields and feathers they danced between the two staircases (in his courtyard). In seventy days, the lord of Miâo came (and made his submission).

## BOOK III. THE COUNSELS OF KÂO-YÂO

Kâo-yao was Minister of Crime to Shun, and is still celebrated in China as the model for all administrators of justice. There are few or no reliable details of his history. Sze-mâ *Khi*en says that Yü, on his accession to the throne, made Kâo-yâo his chief minister, with the view of his ultimately succeeding him, but that the design was frustrated by Kâo-yâo's death. But if there had been such a tradition in the time of Mencius, he would probably have mentioned it, when defending Yü from the charge of being inferior to Yâo and Shun, who resigned the throne to the worthiest, whereas he transmitted it to his son. Kâo-yâo's surname was Yen, but an end was made of his representatives, when the principality belonging to them was extinguished in the dynasty of *K*âu by the ambitious state of *Khû*. There is still a family in China with the surname Kâo claiming to be descended from this ancient worthy; but Kâo and Yâo are to be taken together in the Shû as his name.

The "Counsels" in the Book do not appear as addressed directly to Shun, but are found in a conversation between Yü and Kâo-yâo, the latter being the chief speaker. The whole may be divided into four chapters:—the first, enunciating the principle that in government the great thing is for the ruler to pursue the course of his virtue, which will be seen in his knowledge and choice of men for office, thereby securing the repose of the people; the second, illustrating how men may be known; the third, treating of the repose of the people; in the fourth, the speaker asserts the reasonableness of his sentiments, and humbly expresses his own desire to be helpful to the sovereign.

1. Examining into antiquity, (we find that) Kâo-yâo said, "If (the sovereign) sincerely pursues the course of his virtue, the counsels (offered to him) will be intelligent, and the aids (of admonition that he receives) will be harmonious." Yü said, "Yes, but explain yourself." Kâo-yâo said, "Oh! let him be careful about his personal cultivation, with thoughts that are far-reaching, and thus he will produce a generous kindness and nice observance of distinctions among the nine branches of his kindred. All the intelligent (also) will exert themselves in his service; and in this way from what is near he will reach to what is distant." Yü did homage to the excellent words, and said, "Yes." Kâo-yâo continued, "Oh!

it lies in knowing men, and giving repose to the people." Yü said "Alas! to attain to both these things might well be a difficulty even to the Tî. When (the sovereign) knows men, he is wise, and can put every one into the office for which he is fit. When he gives repose to the people, his kindness is felt, and the black-haired race cherish him in their hearts. When he can be (thus) wise and kind what occasion will he have for anxiety about a Hwan-tâu? what to be removing a lord of Miâo? what to fear any one of fair words insinuating appearance, and great artfulness?"

2. Kâo-yâo said, "Oh! there are in all nine virtues to be discovered in conduct, and when we say that a man possesses (any) virtue, that is as much as to say he does such and such things." Yü asked, "What (are the nine virtues)?" Kâo-yâo replied, "Affability combined with dignity; mildness combined with firmness; bluntness combined with respectfulness; aptness for government combined with reverent caution; docility combined with boldness; straightforwardness combined with gentleness; an easy negligence combined with discrimination; boldness combined with sincerity; and valour combined with righteousness. (When these qualities are) displayed, and that continuously, have we not the good (officer)? When there is a daily display of three (of these) virtues, their possessor could early and late regulate and brighten the clan (on which he was made chief). When there is a daily severe and reverent cultivation of six of them, their possessor could brilliantly conduct the affairs of the state (with which he was invested). When (such men) are all received and advanced, the possessors of those nine virtues will be employed in (the public) service. The men of a thousand and men of a hundred will be in their offices; the various ministers will emulate one another; all the officers will accomplish their duties at the proper times, observant of the five seasons (as the several elements predominate in them),—and thus their various duties will be fully accomplished. Let not (the Son of Heaven) set to the holders of states the example of indolence or dissoluteness. Let him be wary and fearful, (remembering that) in one day or two days there may occur ten thousand springs of things. Let him not have his various officers cumberers of their places. The work is Heaven's; men must act for it!"

3. "From Heaven are the (social) relationships with their several duties; we are charged with (the enforcement of) those five duties;—and lo! we have the five courses of honourable conduct. From Heaven are the (social) distinctions with their several ceremonies; from us come the observances of those five ceremonies;—and lo! they appear in regular practice. When (sovereign and ministers show) a common reverence and united respect for these, lo! the moral nature (of the people) is made harmonious. Heaven

graciously distinguishes the virtuous;—are there not the five habiliments, five decorations of them? Heaven punishes the guilty;—are there not the five punishments, to be severally used for that purpose? The business of government!—ought we not to be earnest in it?

"Heaven hears and sees as our people hear and see; Heaven brightly approves and displays its terrors as our people brightly approve and would awe;—such connection is there between the upper and lower (worlds). How reverent ought the masters of territories to be!"

4. Kâo-yâo said, "My words are in accordance with reason, and may be put in practice." Yü said, "Yes, your words may be put in practice, and crowned with success." Kâo-yâo added, "As to that) I do not know, but I wish daily to be helpful. May (the government) be perfected!"

Yî and *Kî*, the names of Shun's Forester and Minister of Agriculture, both of whom receive their appointments in Book I, occur near the commencement of this Book, and occasion is thence taken to give its title to the whole. But without good reason; for these worthies do not appear at all as interlocutors in it. Yü is the principal speaker; the Book belongs to the class of "Counsels."

To Yî there is, of course, assigned an ancient and illustrious descent; what is of more importance, is that the lords of *Khi*n, who finally superseded the kings of *K*âu, traced their lineage to him. *Khi* was the name of *Kî*, the character for the latter term meaning "Millet," and *Khî* was so styled from his labours in teaching the people to sow and reap, so that *Kî* became equivalent to "Minister of Agriculture."

The contents of the Book have been divided into three chapters. The first gives a conversation between Shun and Yü. Yü relates his own diligence and achievements as a model to Shun, and gives him various admonitions, while Shun insists on what his ministers should be, and wherein he wished them to help him. In the second chapter, Khwei, the Minister of Music, makes his appearance; it has no apparent connection with the former. In the third, Shun and Kâo-yâo sing to each other on the mutual relation of the sovereign and his ministers.

1. The Tî said, "Come Yü, you also must have excellent words (to bring before me)." Yü did obeisance, and said, "Oh! what can I say, O Tî, (after Kâo-yâo)? I can (only) think of maintaining a daily assiduity." Kâo-yâo said, "Alas! will you describe it?" Yü replied, "The inundating waters seemed to assail the heavens, and in their vast extent embraced the hills and overtopped the great mounds, so that the people were bewildered and overwhelmed. I mounted my four conveyances, and all along the hills hewed down the trees, at the same time, along with Yi, showing the multitudes how to get flesh to eat. I (also) opened passages for the streams (throughout the) nine (provinces), and conducted them to the four seas. I deepened (moreover) the channels and canals, and conducted them to the streams, sowing (grain), at the same time, along with *Kî*, and showing the multitudes how to procure the food of toil, (in addition to) the flesh meat. I urged them (further) to

exchange what they had for what they had not, and to dispose of their accumulated stores. (In this way) all the people got grain to eat, and the myriad regions began to come under good rule." Kâo-yâo said, "Yes, we ought to model ourselves after your excellent words."

Yü said, "Oh! carefully maintain, O Tî, the throne which you occupy." The Tî replied, "Yes;" and Yü went on, "Find your repose in your (proper) resting-point. Attend to the springs of things; study stability; and let your assistants be the upright:—then shall your movements be grandly responded to, (as if the people only) waited for your will. Thus you will brightly receive (the favour of) God;—will not Heaven renew its appointment of you, and give you blessing?"

The Tî said, "Alas! what are ministers?—are they not (my) associates? What are associates?—are they not (my) ministers?" Yü replied, "Yes;" and the Tî went on, "My ministers constitute my legs and arms, my ears and eyes. I wish to help and support my people;—you give effect to my wishes. I wish to spread the influence (of my government) through the four quarters;—you act as my agents. I wish to see the emblematic figures of the ancients,—the sun, the moon, the stars, the mountain, the dragons, and the flowery fowl (=the pheasant), which are depicted (on the upper garment); the temple cups, the pondweed, the flames, the grains of rice, the hatchet, and the symbol of distinction, which are embroidered (on the lower garment),—(I wish to see all these) fully displayed in the five colours, so as to form the (ceremonial) robes;—it is yours to see them clearly (for me). I wish to hear the six pitch-tubes, the five notes (determined by them), and the eight kinds of musical instruments (regulated again by these), examining thereby the virtues and defects of government, according as (the odes that) go forth (from the court, set to music), and come in (from the people), are ordered by those five notes;—it is yours to hear them (for me). When I am doing wrong, it is yours to correct me;—do not follow me to my face, and, when you have retired, have other remarks to make. Be reverent, ye associates, who are before and behind and on each side of me! As to all the obstinately stupid and calumniating talkers, who are found not to be doing what is right, are there not—the target to exhibit (their true character), the scourge to make them recollect, and the book of remembrance? Do we not wish them to live along with us? There are also the masters (of music) to receive their compositions, (set them to music), and continually publish them (as corrected by themselves). If they become reformed they are to be received and employed; if they do not, let the terrors (of punishment) overtake them."

Yü said, "So far good! But let your light shine, O Tî, all under heaven, even to every grassy corner of the sea-shore, and throughout the myriad regions the most worthy of the people will all (wish) to be your ministers. Then, O Tî, you may advance them to office. They will set forth, and you will receive, their reports; you will make proof of them according to their merits; you will confer chariots and robes according to their services. Who will then dare not to cultivate a humble virtue? who will dare not to respond to you with reverence? If you, O Tî, do not act thus, all (your ministers) together will daily proceed to a meritless character."

"Be not haughty like *Kû* of Tan, who found his pleasure only in indolence and dissipation, and pursued a proud oppressive course. Day and night without ceasing he was thus. He would make boats go where there was no water. He introduced licentious associates into his family. The consequence was that he brought the prosperity of his house to an end. I took warning from his course. When I married in Thû-shan, (I remained with my wife only the days) hsin, *zăn*, kwei, and *kiâ*. When (my son) *Khî* was wailing and weeping, I did not regard him, but kept planning with all my might my labour on the land. (Then) I assisted in completing the five Tenures, extending over 5000 lî; (in appointing) in the provinces twelve Tutors, and in establishing in the regions beyond, reaching to the four seas, five Presidents. These all pursue the right path, and are meritorious; but there are still (the people of) Miâo, who obstinately refuse to render their service. Think of this, O Tî." The Ti said, "That my virtue is followed is the result of your meritorious services so orderly displayed. And now Kâo-yâo, entering respectfully into your arrangements, is on every hand displaying the (various) punishments, as represented, with entire intelligence."

2. Khwei said, "When the sounding-stone is tapped or struck with force, and the lutes are strongly swept or gently touched, to accompany the singing, the progenitors (of the Ti) come (to the service), the guest of Yü is in his place, and all the princes show their virtue in giving place to one another. (In the court) below (the hall) there are the flutes and hand-drums, which join in at the sound of the rattle, and cease at that of the stopper, when the organ and bells take their place. (This makes) birds and beasts fall moving. When the nine parts of the service, as arranged by the Ti, have all been performed, the male and female phœnix come with their measured gambolings (into the court)."

Khwei said, "Oh! when I smite the (sounding-) stone, or gently strike it, the various animals lead on one another to dance, and all the chiefs of the official departments become truly harmonious."

3. The Ti on this made a song, saying, "We must deal cau-

ticusly with the favouring appointment of Heaven, at every moment and in the smallest particular." He then sang,

"When the members (work) joyfully,
The head rises (grandly);
And the duties of all the offices are fully discharged!"

Kâo-yâo did obeisance with his head to his hands and then to the ground, and with a loud and rapid voice said, "Think (O Ti). It is yours to lead on and originate things. Pay careful attention to your laws (in doing so). Be reverential! and often examine what has been accomplished (by your officers). Be reverential!" With this he continued the song,

"When the head is intelligent,
The members are good;
And all affairs will be happily performed!"

Again he continued the song,

"When the head is vexatious,
The members are idle;
And all affairs will go to ruin!"

The Ti said, "Yes, go and be reverently (attentive to your duties)."

# PART III. THE BOOKS OF HSIÂ

## BOOK I. THE TRIBUTE OF YÜ

Hsiâ is the dynastic designation under which Yü and his descendants held the throne for 439 years (B.C. 2205-1767). On the conclusion of his labours, according to what was the universally accepted tradition in the *K*âu period, Yü was appointed by Yâo to be earl of Hsiâ, a small principality in Ho-nan, identified with the present Yü-*k*âu, department Khâi-fâng, which thus still retains the name of Yü.

It has been repeatedly said in the Introduction that the Tribute of Yü describes what was done before the death of Yâo. The reason why it got its place as the first of the Books of Hsiâ was, no doubt, because the merit set forth in it was the ground of Yü's advancement to the throne.

Altogether the Books of Hsiâ are properly no more than three;—a fact which shows that in so early a period the duty of the recorder was little exercised, or that the destruction of its monuments in the course of time was nearly complete. We may assume that it was in consequence of both of these things that, when the collection of the Shû was made, only three documents of Hsiâ were found, to go into it.

The word "Tribute" in the name of this first Book is not to be understood only in the sense of a contribution paid by one nation to another in acknowledgment of subjection, but also as the contribution of revenue paid by subjects to their proper ruler. The term, moreover, gives a very inadequate idea of the contents, which describe generally the labours of Yü in remedying the disasters occasioned by the inundation with which he had to cope, and how he then defined the boundaries of the different provinces, made other important territorial divisions, and determined the quality of the soil in each province, and the proportion of revenue it should pay, with other particulars. The Book, if we could fully credit it, would be a sort of domesday book of China in the twenty-third century B.C., in the compass of a few pages. In the classification of the Books of the Shû, according to their subject-matter, this is rightly considered as a Canon. The first section of it is divided into one short introductory chapter, and nine others, each containing the account of one province.

SECTION I

1. Yü divided the land. Following the course of the hills, he cut down the trees. He determined the highest hills and largest rivers (in the several regions).

2. With respect to *Kî Kâu*, he did his work at Hû-khâu, and took effective measures at (the mountains) Liang and *Khî*. Having repaired the works of Thâi-yüan, he proceeded on to the south of (mount) Yo. He was successful with his labours on Tan-hwâi, and went on to the cross-flowing stream of *K*ang.

The soil of this province was whitish and mellow. Its contribution of revenue was the highest of the highest class, with some proportion of the second. Its fields were the average of the middle class.

The (waters of the) Hăng and Wei were brought to their proper channels, and Tâ-lü was made capable of cultivation.

The wild people of the islands (brought) dresses of skins (i. e. fur dresses); keeping close on the right to the rocks of *K*ieh, they entered the Ho.

3. Between the Kî and the Ho was Yen Kâu.

The nine branches of the Ho were made to keep their proper channels. Lêi-hsiâ was made a marsh, in which (the waters of) the Yung and the 3ü were united. The mulberry grounds were made fit for silkworms, and then the (people) came down from the heights, and occupied the grounds (below).

The soil of this province was blackish and rich; the grass in it was luxuriant, and the trees grew high. Its fields were the lowest of the middle class. Its contribution of revenue was fixed at what would just be deemed the correct amount; but it was not required from it, as from the other provinces, till after it had been cultivated for thirteen years. Its articles of tribute were varnish and silk, and, in baskets, woven ornamental fabrics.

They floated along the Kî and Thâ, and so reached the Ho.

4. The sea and (mount) Tâi were the boundaries of *Khing Kâu*.

(The territory of) Yü-î was defined; and the Weiand 3ze were made to keep their (old) channels.

Its soil was whitish and rich. Along the shore of the sea were wide tracts of salt land. Its fields were the lowest of the first class, and its contribution of revenue the highest of the second. Its articles of tribute were salt, fine cloth of dolichos fibre, productions of the sea of various kinds; with silk, hemp, lead, pine trees, and strange stones, from the valleys of Tâi. The wild people of Lâi were taught tillage and pasturage, and brought in their baskets the silk from the mountain mulberry tree.

They floated along the Wăn, and so reached the Kî.

5. The sea, mount Tâi, and the Hwâi were (the boundaries of) Hsü *K*âu.

The Hwâi and the Î (rivers) were regulated. The (hills) Măng and Yü were made fit for cultivation. (The waters of) Tâ-yeh were confined (so as to form a marsh); and (the tract of) Tung-yüan was successfully brought under management.

The soil of this province was red, clayey, and rich. Its grass and trees grew more and more bushy. Its fields were the second of the highest class; its contribution of revenue was the average of the second. Its articles of tribute were—earth of five different colours, variegated pheasants from the valleys of mount Yü, the solitary dryandra from the south of mount Yi, and the sounding-stones that (seemed to) float on the (banks of the) Sze. The wild tribes about the Hwâi brought oyster-pearls and fish, and their baskets full of deep azure and other silken fabrics, chequered and pure white.

They floated along the Hwâi and the Sze, and so reached the Ho.

6. The Hwâi and the sea formed (the boundaries of) Yang *K*âu.

The (lake of) Phăng-lî was confined to its proper limits, and the sun-birds (=the wild geese) had places to settle on. The three *K*iang were led to enter the sea, and it became possible to still the marsh of *K*ăn. The bamboos, small and large, then spread about; the grass grew thin and long, and the trees rose high; the soil was miry.

The fields of this province were the lowest of the lowest class; its contribution of revenue was the highest of the lowest class, with a proportion of the class above. Its articles of tribute were gold, silver, and copper; yâo and khwân stones; bamboos, small and large; (elephants') teeth, hides, feathers, hair, and timber. The wild people of the islands brought garments of grass, with silks woven in shell-patterns in their baskets. Their bundles contained small oranges and pummeloes,—rendered when specially required.

They followed the course of the *K*iang and the sea, and so reached the Hwâi and the Sze.

7. (Mount) *K*ing and the south of (mount) Hăng formed (the boundaries of) *K*ing *K*âu.

The *K*iang and the Han pursued their (common) course to the sea, as if they were hastening to court. The nine *K*iang were brought into complete order. The Tho and *Kh*ien (streams) were conducted by their proper channels. The land in (the marsh of) Yün (became visible), and (the marsh of) Măng was made capable of cultivation.

The soil of this province was miry. Its fields were the average of the middle class; and its contribution of revenue was the lowest of the highest class. Its articles of tribute were feathers, hair, (elephants') teeth, and hides; gold, silver, and copper; *kh*un trees,

wood for bows, cedars, and cypresses; grindstones, whetstones, flint stones to make arrow-heads, and cinnabar; and the *kh*ün and lû bamboos, with the hû tree, (all good for making arrows)—of which the Three Regions were able to contribute the best specimens. The three-ribbed rush was sent in bundles, put into cases. The baskets were filled with silken fabrics, azure and deep purple, and with strings of pearls that were not quite round. From the (country of the) nine *K*iang, the great tortoise was presented when specially required (and found).

They floated down the *K*iang, the Tho, the *Kh*ien, and the Han, and crossed (the country) to the Lo, whence they reached the most southern part of the Ho.

8. The *K*ing (mountain) and the Ho were (the boundaries of) Yü *K*âu.

The Î, the Lo, the *Kh*an, and the *K*ien were conducted to the Ho. The (marsh of) Yung-po was confined within its proper limits. The (waters of that of) Ko were led to (the marsh of) Măng-*k*û.

The soil of this province was mellow; in the lower parts it was (in some places) rich, and (in others) dark and thin. Its fields were the highest of the middle class; and its contribution of revenue was the average of the highest class, with a proportion of the very highest. Its articles of tribute were varnish, hemp, fine cloth of dolichos fibre, and the bœhmerea. The baskets were full of chequered silks, and of fine floss silk. Stones for polishing sounding-stones were rendered when required.

They floated along the Lo, and so reached the Ho.

9. The south of (mount) Hwâ and the Blackwater were (the boundaries of) Liang *K*uâ.

The (hills) Min and Po were made capable of cultivation. The Tho and *Kh*ien streams were conducted by their proper channels. Sacrifices were offered to (the hills) Shâi and Mâng on the regulation (of the country about them). (The country of) the wild tribes about the Ho was successfully operated on.

The soil of this province was greenish and light. Its fields were the highest of the lowest class; and its contribution of revenue was the average of the lowest class, with proportions of the rates immediately above and below. Its articles of tribute were—the best gold, iron, silver, steel, flint stones to make arrow-heads, and sounding-stones; with the skins of bears, foxes, and jackals, and (nets) woven of their hair.

From (the hill of) Hsî-*kh*ing they came by the course of the Hwan; floated along the *Kh*ien, and then crossed (the country) to the Mien; passed to the Wei, and (finally) ferried across the Ho.

10. The Black-water and western Ho were (the boundaries of) Yung *K*âu.

The Weak-water was conducted westwards. The *King* was led to mingle its waters with those of the Wei. The *Khî* and the *Khû* were next led in a similar way (to the Wei), and the waters of the Fêng found the same receptacle.

(The mountains) *King* and *Khî* were sacrificed to. (Those of) *Kung*-nan and *Kh*un-wû (were also regulated), and (all the way) on to Niâo-shû. Successful measures could not be taken with the plains and swamps, even to (the marsh of) *Kû*-yeh. (The country of) San-wei was made habitable, and the (affairs of the) people of San-miâo were greatly arranged.

The soil of the province was yellow and mellow. Its fields were the highest of the highest class, and its contribution of revenue the lowest of the second. Its articles of tribute were the *khiû* jade and the lin, and (the stones called) lang-kan.

Past *Kî*-shih they floated on to Lung-măn on the western Ho. They then met on the north of the Wei (with the tribute-bearers from other quarters).

Hair-cloth and skins (were brought from) Khwănlun, Hsî-*k*ih, and *Khü*-sâu;—the wild tribes of the west (all) coming to (submit to Yü's) arrangements.

SECTION II

The division of the Book into two sections is a convenient arrangement, but modern, and not always followed. The former section gives a view of Yü's labours in each particular province. This gives a general view of the mountain ranges of the country, and of the principal streams; going on to other labours, subsequently, as was seen in the Introduction, ascribed to Yü,—his conferring lands and surnames, and dividing the whole territory into five domains. The contents are divided into five chapters:—the first, describing the mountains; the second, describing the rivers; the third, containing a summary of all the labours of Yü thus far mentioned; the fourth, relating his other labours; and the fifth, celebrating Yü's fame, and the completion of his work.

1. (Yü) surveyed and described (the hills), beginning with *Kh*ien and *Khî* and proceeding to mount *King*; then, crossing the Ho, Hû-khâu, and Lêi-shâu, going on to Thâi-yo. (After these came) Ti-*kû* and Hsî-*kh*ăng, from which he went on to Wang-wû; (then there were) Thâi-hang and mount Hăng, from which he proceeded to the rocks of *Kieh*, where he reached the sea.

(South of the Ho, he surveyed) Hsî-*kh*ing, *Kû*-yü, and Niâo-shû, going on to Thâi-hwâ; (then) Hsiung-*r*, Wâi-fang, and Thung-pâi, from which he proceeded to Pei-wei.

He surveyed and described Po-*kh*ung, going on to (the other) mount *King*; and Nêi-fang, from which he went on to Tâ-pieh.

(He did the same with) the south of mount Min, and went on to mount Hăng. The crossing the nine *K*iang, he proceeded to the plain of Fû-*kh*ien.

2. He traced the Weak-water as far as the Ho-lî (mountains) from which its superfluous waters went eaway among the sands.

He traced the Black-water as far as San-wei, from which it (went away to) enter the southern sea.

He traced the Ho from *K*î-shih as far as Lungmăn; and thence, southwards, to the north of (mount) Hwâ; eastward then to Tî-*kh*û; eastward (again) to the ford of Măng; eastward (still) to the junction of the Lo; and then on to Tâ-pei. (From this the course was) northwards, past the *K*iang-water, on to Tâ-lü; north from which the river was divided, and became the nine Ho, which united again, and formed the Meeting Ho, when they entered the sea.

From Po-*kh*ung he traced the Yang, which, flowing eastwards, became the Han. Farther east it became the water of Shang-lang; and after passing the three Dykes, it went on to Tâ-pieh, southwards from which it entered the *K*iang. Eastward still, and whirling on, it formed the marsh of Pĥăng-lî; and from that its eastern flow was the northern *K*iang, as which it entered the sea.

From mount Min he traced the *K*iang, which, branching off to the east, formed the Tho; eastward again, it reached the Lî, passed the nine *K*iang, and went on to Tung-ling; then flowing east, and winding to the north, it joined (the Han) with its eddying movements. From that its eastern flow was the middle *K*iang, as which it entered the sea.

He traced the Yen water, which, flowing eastward, became the Kî, and entered the Ho. (Thereafter) it flowed out, and became the Yung (marsh). Eastward, it issued forth on the north of Thâo-*kh*iû, and flowed farther east to (the marsh of) Ko; then it went north-east, and united with the Wăn; thence it went north, and (finally) entered the sea on the east.

He traced the Hwâi from the hill of Thung-pâi. Flowing east, it united with the Sze and the Î, and (still) with an eastward course entered the sea.

He traced the Wei from (the hill) Niâo-shû-thung-hsüeh. Flowing eastward, it united with the Fêng, and eastwards again with the *K*ing. Farther east still, it passed the *Kh*î and the *Kh*ü, and entered the Ho.

He traced the Lo from (the hill) Hsiung-*r*. Flowing to the north-east, it united with the *K*ien and the *Kh*an, and eastwards still with the Î. Then on the north-east it entered the Ho.

3. (Thus), throughout the nine provinces a similar order was effected:—the grounds along the waters were everywhere made habitable; the hills were cleared of their superfluous wood and sacri-

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ficed to; the sources of the rivers were cleared; the marshes were well banked; and access to the capital was secured for all within the four seas.

The six magazines (of material wealth) were fully attended to; the different parts of the country were subjected to an exact comparison, so that contribution of revenue could be carefully adjusted according to their resources. (The fields) were all classified with reference to the three characters of the soil; and the revenues for the Middle Region were established.

4. He conferred lands and surnames. (He said), "Let me set the example of a reverent attention to my virtue, and none will act contrary to my conduct."

Five hundred lî formed the Domain of the Sovereign. From the first hundred they brought as revenue the whole plant of the grain; from the second, the ears, with a portion of the stalk; from the third, the straw, but the people had to perform various services; from the fourth, the grain in the husk; and from the fifth, the grain cleaned.

Five hundred lî (beyond) constituted the Domain of the Nobles. The first hundred Li was occupied by the cities and lands of the (sovereign's) high ministers and great officers; the second, by the principalities of the barons; and the (other) three hundred, by the various other princes.

Five hundred lî (still beyond) formed the Peace-securing Domain. In the first three hundred, they cultivated the lessons of learning and moral duties; in the other two, they showed the energies of war and defence.

Five hundred lî (remoter still) formed the Domain of Restraint. The (first) three hundred were occupied by the tribes of the Î; the (other) two hundred, by criminals undergoing the lesser banishment.

Five hundred lî (the most remote) constituted the Wild Domain. The (first) three hundred were occupied by the tribes of the Man; the (other) two hundred, by criminals undergoing the greater banishment.

5. On the east, reaching to the sea; on the west, extending to the moving sands; to the utmost limits of the north and south:—his fame and influence filled up (all within) the four seas. Yü presented the dark-coloured symbol of his rank, and announced the completion of his work.

## BOOK II. THE SPEECH AT KAN

With this Book there commence the documents of the Shû that may be regarded, as I have said in the Introduction, as contemporaneous with the events which they describe. It is the first of the "Speeches," which form one class of the documents of the classic.

The text does not say who the king mentioned in it was, but the prevalent tradition has always been that he was *Khî*, the son and successor of Yü. Its place between the Tribute of Yü and the next Book belonging to the reign of Thâi Khang, *Khî*'s son, corrobates this view.

Kan is taken as the name of a place in the southern border of the principality of Hû, with the lord of which *Khî* fought. The name of Hû itself still remains in the district so called of the department Hsî-an, in Shen-hsî.

The king, about to engage in battle with a rebellious vassal, assembles his generals and troops, and addresses them. He declares obscurely the grounds of the expedition which he had undertaken, and concludes by stimulating the soldiers to the display of courage and observance of order by promises of reward and threats of punishment.

There was a great battle at Kan. (Previous to it), the king called together the six nobles, (the leaders of his six hosts), and said, "Ah! all ye who are engaged in my six hosts, I have a solemn announceent to make to you.

"The lord of Hû wildly wastes and despises the five elements (that regulate the seasons), and has idly abandoned the three acknowledged commencements of the year. On this account Heaven is about to destroy him, and bring to an end his appointment (to Hû); and I am now reverently executing the punishment appointed by Heaven.

"If you, (the archers) on the left, do not do your work on the left, it will be a disregard of my orders. If you, (the spearmen) on the right, do not do your work on the right, it will be a disregard of my orders. If you, charioteers, do not observe the rules for the management of your horses, it will be a disregard of my orders. You who obey my orders, shall be rewarded before (the spirits of) my ancestors; and you who disobey my orders, shall be put to death before the altar of the spirits of the land, and I will also put to death your children."

## BOOK III. THE SONGS OF THE FIVE SONS

This Book ranks in that class of the documents of the Shû which goes by the name of "Instructions." Though the form of it be poetical, the subject-matter is derived from the Lessons left by Yü for the guidance of his posterity.

Thâi Khang succeeded to his father in B.C. 2188, and his reign continues in chronology to 2160. His character is given here in the introductory chapter. *Khi*ung, the principality of Î who took the field against him, is identified with the sub-department of Tê-Kâu, department Ki-nan, Shan-tung. There is a tradition that Î, at an early period of his life, was lord of a state in the present Ho-nan. This would make his movement against Thâi Khang, "south of the Ho," more easy for him. The name Thâi Khang remains in the district so called of the department *Khăn-kâu*, Ho-nan. There, it is said, he died, having never been able to recross the Ho.

In his song the king's first brother deplores how he had lost the affections of the people; the second speaks of his dissolute extravagance; the third mourns his loss of the throne; the fourth deplores his departure from the principles of Yü, and its disastrous consequences; and the fifth is a wail over the miserable condition of them all.

1. Thâi Khang occupied the throne like a personator of the dead. By idleness and dissipation he extinguished his virtue, till the black-haired people all wavered in their allegiance. He, however, pursued his pleasure and wanderings without any self-restraint. He went out to hunt beyond the Lo, and a hundred days elapsed without his returning. (On this) Î, the prince of *Khi*ung, taking advantage of the discontent of the people, resisted (his return) on (the south of) the Ho. The (king's) five brothers had attended their mother in following him, and were waiting for him on the north of the Lo; and (when they heard of Î's movement), all full of dissatisfaction, they related the Cautions of the great Yü in the form of songs.

2. The first said,

"It was the lesson of our great ancestor:—
The people should be cherished,
And not looked down upon.
The people are the root of a country;

The root firm, the country is tranquil.
When I look at all under heaven,
Of the simple men and simple women,
Any one may surpass me.
If the One man err repeatedly,
Should dissatisfaction be waited for till it appears?
Before it is seen, it should be guarded against.
In my dealing with the millions of the people,
I should feel as much anxiety as if I were driving six horses with rotten reins.
The ruler of men—
How should he be but reverent (of his duties)?"

The second said,

"It is in the Lessons:—
When the palace is a wild of lust,
And the country is a wild for hunting;
When the spirits are liked, and music is the delight;
When there are lofty roofs and carved walls;—
The existence of any one of these things
Has never been but the prelude to ruin."

The third said,

"There was the lord of Thâo and Thang,
Who possessed this region of *Kî*.
Now we have fallen from his ways,
And thrown into confusion his rules and laws;—
The consequence is extinction and ruin."

The fourth said,

"Brightly intelligent was our ancestor,
Sovereign of the myriad regions.
He had canons, he had patterns,
Which he transmitted to his posterity.
The standard stone and the equalizing quarter
Were in the royal treasury.
Wildly have we dropt the clue he gave us,
Overturning our temple, and extinguishing our sacrifices."

The fifth said,

"Oh! whither shall we turn?
The thoughts in my breast make me sad.
All the people are hostile to us;
On whom can we rely?
Anxieties crowd together in our hearts;
Thick as are our faces, they are covered with blushes.
We have not been careful of our virtue;
And though we repent, we cannot overtake the past."

## BOOK IV. THE PUNITIVE EXPEDITION OF YIN

THIS Book is another of the "Speeches" of the Shû, belonging to the reign of *K*ung Khan, a brother of Thâi Khang, the fourth of the kings of Shang (B.C. 2159-2147).

Hsî and Ho, the principal ministers of the Board of Astronomy, descended from those of the same name in the time of Yâo, had given themselves over to licentious indulgence in their private cities, and grossly neglected their duties. Especially had they been unobservant of an eclipse of the sun in autumn. The king considered them worthy of death, and commissioned the marquis of Yin to execute on them the sentence of his justice. Where Yin was is not now known.

The principal part of the Book consists of the speech made by the marquis to his troops.

1. When *K*ung Khang commenced his reign over all within the four seas, the marquis of Yin was commissioned to take charge of the (king's) six hosts. (At this time) the Hsî and Ho had neglected the duties of their office, and were abandoned to drink in their (private) cities; and the marquis of Yin received the king's charge to go and punish them.

2. He made an announcement to his hosts, saying, "Ah! ye, all my men, there are the well-counselled instructions of the sage (founder of our dynasty), clearly verified in their power to give stability and security:—"The former kings were carefully attentive to the warnings of Heaven, and their ministers observed the regular laws (of their offices). All the officers (moreover) watchfully did their duty to assist (the government), and their sovereign become entirely intelligent." Every year, in the first month of spring, the herald, with his wooden-tongued bell, goes along the roads, (proclaiming), "Ye officers able to instruct, be prepared with your admonitions. Ye workmen engaged in mechanical affairs, remonstrate on the subjects of your employments. If any of you do not attend with respect (to this requirement), the country has regular punishments for you."

"Now here are the Hsî and Ho. They have allowed their virtue to be subverted, and are besotted by drink. They have violated the duties of their office, and left their posts. They have been the first to let the regulating of the heavenly (bodies) get into disorder, putting far from them their proper business. On the first day of the

last month of autumn, the sun and moon did not meet harmoniously in Fang. The blind musicians beat their drums; the inferior officers galloped, and the common people (employed about the public offices) ran about. The Hsî and the Ho, however, as if they were (mere) personators of the dead in their offices, heard nothing and knew nothing; —so stupidly went they astray (from their duties) in the matter of the heavenly appearances, and rendered themselves liable to the death appointed by the former kings. The statutes of government say, 'When they anticipate the time, let them be put to death without mercy; when (their reckoning) is behind the time, let them be put to death without mercy.'

"Now I, with you all, am entrusted with the execution of the punishment appointed by Heaven. Unite your strength, all of you warriors, for the royal House. Give me your help, I pray you, reverently to carry out the dread charge of the Son of Heaven.

"When the fire blazes over the ridge of Khwăn, gems and stones are burned together; but if a minister of Heaven exceed in doing his duty, the consequences will be fiercer than blazing fire. While I destroy, (therefore), the chief criminals, I will not punish those who have been forced to follow them; and those who have long been stained by their filthy manners will be allowed to renovate themselves.

"Oh! when sternness overcomes compassion, things are surely conducted to a successful issue. When compassion overcomes sternness, no merit can be achieved. All ye, my warriors, exert yourselves, and take warning, (and obey my orders)!"

# PART IV. THE BOOKS OF SHANG

## BOOK I. THE SPEECH OF THANG

Shang was the name under which the dynasty that superseded Hsiâ (B.C. 1766) held the kingdom for fully 300 years. Yin then began to be used as well as Shang, and the dynasty was called indifferently Shang or Yin, and sometimes Yin-Shang by a combination of the two names. The ruling House traced its origin into the remote times of antiquity, through Hsieh, whose appointment by Shun to be Minister of Instruction is related in the Canon of Shun. For his services Hsieh was invested with the principality of Shang, corresponding to the present small department of the same name in Shen-hsî. From Hsieh to Thang, the founder of the dynasty, there are reckoned fourteen generations, and we find Thang, when he first becomes prominent in history, a long way from the ancestral fief, in "the southern Po," corresponding to the present district of Shang-*khiû*, department Kwei-teh, Ho-nan. The title of the dynasty, however, was derived from the original Shang.

There were in the Shû, when the collection was formed, thirty-one documents of Shang in forty Books, of which only eleven remain in seventeen Books, two of them containing each three parts or sections. The Speech of Thang, that is now the first Book in the Part, was originally only the sixth. Thang was the designation of the hero, whose surname, dating from Hsieh, was Bze, and name Li. Thang may be translated, "the Glorious One." His common style in history is as *Khăng* Thang, "Thang the Completer," or "Thang the Successful."

He had summoned his people to take the field with him against *K*ieh, the cruel and doomed sovereign of Hsiâ, and finding them backward to the enterprise, he sets forth in this Book his reasons for attacking the tyrant, argues against their reluctance, using in the end both promises and threats to induce them to obey his orders.

The king said, "Come, ye multitudes of the people, listen all to my words. It is not I, the little child, who dare to undertake a rebellious enterprise; but for the many crimes of the sovereign of Hsiâ, Heaven has given the charge to destroy him.

"Now, ye multitudes, you are saying, 'Our prince does not com-

passionate us, but (is calling us) away from our husbandry to attack and punish Hsiâ.' I have indeed heard (these) words of you all; (but) the sovereign of Hsiâ is guilty, and, as I fear God, I dare not but punish him.

"Now you are saying, 'What are the crimes of Hsiâ to us?' The king of Hsiâ in every way exhausts the strength of his people, and exercises oppression in the cities of Hsiâ. His multitudes are become entirely indifferent (to his service), and feel no bond of union (to him). They are saying, 'When wilt thou, O sun, expire? We will all perish with thee.' Such is the course of (the sovereign) of Hsiâ, and now I must go (and punish him).

"Assist, I pray you, me, the One man, to carry out the punishment appointed by Heaven. I will greatly reward you. On no account disbelieve me:—I will not eat my words. If you do not obey the words which I have thus spoken to you, I will put your children to death with you;—you shall find no forgiveness."

## BOOK II. THE ANNOUNCEMENT OF *K*UNG-HUI

THIS Book is the first of the "Announcements," which form a large class of the documents in the Shû. They are distinguished from the Speeches, as being made in a general assembly, or published, for the information of all, whereas the Speeches were made to an army.

*K*ung-hui, of an old family, whose surname was *Z*ăn, with its seat in the territory of Hsieh, corresponding to the present district of Thang, department Yen-*k*âu, Shan-tung, was a minister of Thang. Thang has been successful against *K*ieh, and dethroned him, but is haunted by some feeling of remorse, and afraid that what he has done may be appealed to in future ages as an apology for rebellion. This gives occasion to the Announcement, in which *K*ung-hui vindicates the proceeding of the king, showing, first, that he had only obeyed the guidance of Heaven, and, then, that men consented with Heaven in the matter. He concludes with various counsels addressed to the king.

1. When Thang the Successful was keeping *K*ieh in banishment in Nan-*kh*âo, he had a feeling of shame on account of his conduct, and said, "I am afraid that in future ages men will fill their mouths with me, (as an apology for their rebellious proceedings)."

2. On this *K*ung-hui made the following announcement: "Oh! Heaven gives birth to the people with (such) desires, that without a ruler they must fall into all disorders; and Heaven again gives birth to the man of intelligence to regulate them. The sovereign of Hsiâ had his virtue all-obscured, and the people were (as if they had fallen) amid mire and (burning) charcoal. Heaven hereupon gifted (our) king with valour and prudence, to serve as a sign and director to the myriad regions, and to continue the old ways of Yü. You are now (only) following the proper course, honouring and obeying the appointment of Heaven. The king of Hsiâ was an offender, falsely and calumniously alleging the sanction of supreme Heaven, to spread abroad his commands among the people. On this account God viewed him with disapprobation, caused our Shang to receive his appointment, and employed (you) to enlighten the multitudes (of the people)."

3. "Contemners of the worthy and parasites of the powerful,—many such followers he had indeed; (but) from the first our country was to the sovereign of Hsiâ like weeds among the springing corn,

and blasted grains among the good. (Our people), great and small, were in constant apprehension, fearful though they were guilty of no crime. How much more was this the case, when our (prince's) virtues became a theme (eagerly) listened to! Our king did not approach to (dissolute) music and women; he did not seek to accumulate property and wealth. To great virtue he gave great offices, and to great merit great rewards. He employed others as if (their excellences) were his own; he was not slow to change his errors. Rightly indulgent and rightly benevolent, from the display (of such virtue), confidence was reposed in him by the millions of the people.

"When the earl of Ko showed his enmity to the provision-carriers, the work of punishment began with Ko. When it went on in the east, the wild tribes of the west murmured; when it went on in the south, those of the north murmured:—they said, "Why does he make us alone the last?" To whatever people he went, they congratulated one another in their families, saying, "We have waited for our prince; our prince is come, and we revive." The people's honouring our Shang is a thing of long existence.

4. "Show favour to the able and right-principled (among the princes), and aid the virtuous; distinguish the loyal, and let the good have free course. Absorb the weak, and punish the wilfully blind; take their states from the disorderly, and deal summarily with those going to ruin. When you (thus) accelerate the end of what is (of itself) ready to perish, and strengthen what is itself strong to live, how will the states all flourish! When (a sovereign's) virtue is daily being renewed, he is cherished throughout the myriad regions; when his mind is full (only) of himself, he is abandoned by the nine branches of his kindred. Exert yourself, O king, to make your virtue (still more) illustrious, and set up (the standard of) the Mean before the people. Order your affairs by righteousness; order your heart by propriety;—so shall you transmit a grand example to posterity. I have heard the saying, 'He who finds instructors for himself, comes to the supreme dominion; he who says that others are not equal to himself, comes to ruin. He who likes to put questions, becomes enlarged; he who uses only his views, becomes smaller (than he was).' Oh! he who would take care for the end must be attentive to the beginning. There is establishment for the observers of propriety, and overthrow for the blinded and wantonly indifferent. To revere and honour the path prescribed by Heaven is the way ever to preserve the favouring appointment of Heaven."

## BOOK III. THE ANNOUNCEMENT OF THANG

THANG had made an end of the dynasty of Hsiâ, and returned to Po, when he issued this Announcement, which may be considered as a solemn inauguration of the new dynasty. He shows how he had taken possession of the throne in reverent submission to the will of Heaven, what appreciation he had of the duties devolving on him, and the spirit in which he would discharge them. In the end he calls on the princes and the people to sympathize and co-operate with him.

1. When the king returned from vanquishing Hsiâ and came to Po, he made a grand announcement to the myriad regions.

2. The king said, "Ah! ye multitudes of the myriad regions, listen clearly to the announcement of me, the One man. The great God has conferred (even) on the inferior people a moral sense, compliance with which would show their nature invariably right. To make them tranquilly pursue the course which it would indicate is the work of the sovereign.

"The king of Hsiâ extinguished his virtue, and played the tyrant, extending his oppression over you, the people of the myriad regions. Suffering from his cruel injuries, and unable to endure the worm-wood and poison, you protested with one accord your innocence to the spirits of heaven and earth. The way of Heaven is to bless the good, and make the bad miserable. It sent down calamities on (the House of) Hsiâ, to make manifest its guilt. Therefore I, the little child, charged with the decree of Heaven and its bright terrors, did not dare to forgive (the criminal). I presumed to use a dark-colored victim-bull, and, making clear announcement to the Spiritual Sovereign in the high heavens, requested leave to deal with the ruler of Hsiâ as a criminal. Then I sought for the great Sage, with whom I might unite my strength, to request the favour (of Heaven) for you, my multitudes. High Heaven truly showed its favour to the inferior people, and the criminal has been degraded and subjected. What Heaven appoints is without error;—brilliantly (now), like the blossoming of plants and trees, the millions of the people show a true reviving.

3. "It is given to me, the One man, to secure the harmony and tranquillity of your states and clans; and now I know not whether I may not offend against (the Powers) above and below. I am fear-

ful and trembling, as if I were in danger of falling into a deep abyss. Throughout all the regions that enter on a new life under me, do not, (ye princes), follow lawless ways; make no approach to insolence and dissoluteness; let every one be careful to keep his statutes;—that so we may receive the favour of Heaven. The good in you I will not dare to keep concealed; and for the evil in me I will not dare to forgive myself. I will examine these things in harmony with the mind of God. When guilt is found anywhere in you who occupy the myriad regions, let it rest on me, the One man. When guilt is found in me, the One man, it shall not attach to you who occupy the myriad regions.

"Oh! let us attain to be sincere in these things, and so we shall likewise have a (happy) consummation."

## BOOK IV. THE INSTRUCTIONS OF Î

THANG died in B.C. 1754 or 1753, and was succeeded, so far as the evidence of the Shû goes, by his grandson, known as Thâi *K*iâ. The chief minister of Thang had been Î Yin, who delivers these Instructions to his young sovereign soon after his accession. Î was a great and wise man, "a great sage," as Thang calls him in the last Book, and is classed by Mencius among other celebrated ministers as "the one most inclined to take office." He reasons thus:—"Heaven's plan with mankind is that they who are first informed should instruct those who are later in being informed, and they who first apprehend principles should instruct those who are later in doing so." He thought he was one of the former class, and a fire burned within him, impelling him to seek for office with a view to benefit the ignorant and erring. There were many legends about him in the times of *K*âu. He was surnamed Î, from having been born near the river of that name, an affluent of the Ho. His name is said to have been *K*ih, and also Â-hăng (see the beginning of next Book). Yin was his designation. Thang had, probably, entrusted to him the guardianship of his grandson, and so he now went over the history of the kingdom from Yü, till it was transferred from the line of Hsiâ to that of Shang, celebrated the virtues of Thang and his government, and warned the young king of the fate that he must incur, if he neglected the instructions given to him.

1. In the twelfth month of the first year, on (the day) Yi-*kh*âu, Î Yin sacrificed to the former king, and presented the heir-king reverently before (the shrine of) his grandfather. All the princes from the domain of the nobles and the royal domain were present; all the officers (also), each containing to discharge his particular duties, were there to receive the orders of the chief minister. Î Yin then clearly described the complete virtue of the Meritorious Ancestor for the instruction of the (young) king.

2. He said, "Oh! of old the former kings of Hsia cultivated earnestly their virtue, and then there were no calamities from Heaven. The spirits of the hills and rivers likewise were all in tranquillity; and the birds and beasts, the fishes and tortoises, all enjoyed their existence according to their nature. But their descendant did not follow (their example), and great Heaven sent down calamities, employing the agency of our (ruler) who was in possession of its favouring appointment. The attack (on Hsiâ) may be traced to

(the orgies in) Ming-thiâo, but our (rise) began in Po. Our king of Shang brilliantly displayed his sagely prowess; for oppression he substituted his generous gentleness; and the millions of the people gave him their hearts. Now your Majesty is entering on the inheritance of his virtue;—all depends on (how) you commence your reign. To set up love, it is for you to love (your relations); to set up respect, it is for you to respect (your elders). The commencement is in the family and the state; the consummation is in (all within) the four seas."

3. "Oh! the former king began with careful attention to the bonds that hold men together. He listened to expostulation, and did not seek to resist it; he conformed to (the wisdom of) the ancients; occupying the highest position, he displayed intelligence; occupying an inferior position, he displayed his loyalty; he allowed (the good qualities of) the men (whom he employed), and did not seek that they should have every talent; in the government of himself, he seemed to think that he could never (sufficiently) attain. It was thus he arrived at the possession of the myriad regions.—How painstaking was he in these things!

"He extensively sought out wise men, who should be helpful to you, his descendant and heir. He laid down the punishments for officers, and warned those who were in authority, saying, "If you dare to have constant dancing in your palaces, and drunken singing in your chambers,—that is called the fashion of sorcerers; if you dare to set your hearts on wealth and women, and abandon yourselves to wandering about or to the chase,—that is called the fashion of extravagance; if you dare to despise sage words, to resist the loyal and upright, to put far from you the aged and virtuous, and to seek the company of procacious youths,—that is called the fashion of disorder. Now if a high noble or officer be addicted to one of these three fashions with their ten evil ways, his family will surely come to ruin; if the prince of a country be so addicted, his state will surely come to ruin. The minister who does not (try to) correct (such vices in the sovereign) shall be punished with branding." These rules were minutely inculcated (also) on the sons of officers and nobles in their lessons."

4. "Oh! do you, who now succeed to the throne, revere (these warnings) in your person. Think of them!—sacred counsels of vast importance, admirable words forcibly set forth! (The ways) of God are not invariable:—on the good-doer he sends down all blessings, and on the evil-doer he sends down all miseries. Do you but be virtuous, be it in small things (or in large), and the myriad regions will have cause for rejoicing. If you be not virtuous, be it in large things (or in small), it will bring the ruin of your ancestral temple."

## BOOK V. THE THÂI *KIÂ*

THIS Book also belongs to the class of "Lessons or Instructions," and is called "the Thâi *Kiâ*," because the Instructions were addressed to the young monarch so named. It is divided into three sections or parts. Î Yin finds the young sovereign disobedient to his counsels, and proceeds to a high-handed measure. He removes him from his palace and companions, and keeps him in a sort of easy confinement, near the grave of his grandfather, all the period of mourning; and Thâi *Kiâ* becomes sincerely penitent and virtuous. This is related in the first section. In the second, Î Yin brings the king back with honour to Po, to undertake the duties of the government, and congratulates him on his reformation. The king responds suitably, and asks the minister to continue to afford him his counsels, which the other at once proceeds to do. The third section is all occupied with further and important counsels.

### SECTION I

1. The king, on succeeding to the throne, did not follow (the advice of) Â-hăng. (Â-hăng or) Î Yin then made the following writing:—"The former king kept his eye continually on the bright requirements of Heaven, and so he maintained the worship of the spirits of heaven and earth, of those presiding over the land and the grain, and of those of the ancestral temple;—all with a sincere reverence. Heaven took notice of his virtue, and caused its great appointment to light on him, that he should soothe and tranquillize the myriad regions. I, Yin, then gave my assistance to my sovereign in the settlement of the people; and thus it is that you, O heir-king, have received the great inheritance. I have seen it myself in Hsiâ with its western capital, that when its rulers went through a prosperous course to the end, their ministers also did the same, and afterwards, when their successors could not attain to such a consummation, neither did their ministers. Take warning, O heir-king. Reverently use your sovereignty. If you do not play the sovereign, as the name requires, you will disgrace your grandfather."

2. The king would not think (of these words), nor listen to them. On this Î Yin said, "The former king, before it was light, sought to have large and clear views, and then sat waiting for the dawn (to carry them into practice). He (also) sought on every side for men

of ability and virtue, to instruct and guide his posterity. Do not frustrate his charge (to me), and bring on yourself your own overthrow. Be careful to strive after the virtue of self-restraint, and cherish far-reaching plans. Be like the forester, who, when he has adjusted the spring, goes to examine the end of the arrow, whether it be placed according to rule, and then lets go; reverently determine your aim, and follow the ways of your grandfather. Thus I shall be delighted, and be able to show to all ages that I have discharged my trust."

3. The king was not yet able to change (his course). Î Yin said (to himself), "This is (real) unrighteousness, and is becoming by practice (a second) nature. I cannot bear to be near (so) disobedient (a person). I will build (a place) in the palace of Thung, where he can be in silence near (the grave of) the former king. This will be a lesson which will keep him from going astray all his life." The king went (accordingly) to the palace at Thung, and dwelt during the period of mourning. In the end he became sincerely virtuous.

SECTION II

1. On the first day of the twelfth month of his third year, Î Yin escorted the young king in the royal cap and robes back to Po. (At the same time) he made the following writing:—

"Without the sovereign, the people cannot have that guidance which is necessary to (the comfort of) their lives; without the people, the sovereign would have no sway over the four quarters (of the kingdom). Great Heaven has graciously favoured the House of Shang, and granted to you, O young king, at last to become virtuous. This is indeed a blessing that will extend without limit to ten thousand generations."

2. The king did obeisance with his face to his hands and his head to the ground, saying, "I, the little child, was without understanding of what was virtuous, and was making myself one of the unworthy. By my desires I was setting at nought all rules of conduct, and violating by my self-indulgence all rules of propriety, and the result must have been speedy ruin to my person. Calamities sent by Heaven may be avoided, but from calamities brought on by one's self there is no escape. Heretofore I turned my back on the instructions of you, my tutor and guardian;—my beginning has been marked by incompetency. Let me still rely on your correcting and preserving virtue, keeping this in view that my end may be good!"

3. Î Yin did obeisance with his face to his hands and his head on the ground, and said, "To cultivate his person, and by being sincerely virtuous, bring (all) below to harmonious concord with him;—this is the work of the intelligent sovereign. The former king was kind to the distressed and suffering, as if they were his children, and

the people submitted to his commands,—all with sincere delight. Even in the states of the neighbouring princes, (the people) said, 'We are waiting for our sovereign; when our sovereign comes, we shall not suffer the punishments (that we now do).'

"O king, zealously cultivate your virtue. Regard (the example of) your meritorious grandfather. At no time allow yourself in pleasure and idleness. In worshipping your ancestors, think how you can prove your filial piety; in receiving your ministers, think how you can show yourself respectful; in looking to what is distant, try to get clear views; have your ears ever open to lessons of virtue;—then shall I acknowledge (and respond to) the excellence of your majesty with an untiring (devotion to your service)."

SECTION III

1. Ì Yin again made an announcement to the king, saying, "Oh! Heaven has no (partial) affection;—only to those who are reverent does it show affection. The people are not constant to those whom they cherish;—they cherish (only) him who is benevolent. The spirits do not always accept the sacrifices that are offered to them;—they accept only the sacrifices of the sincere. A place of difficulty is the Heaven-(conferred) seat. When there are (those) virtues, good government is realized; when they are not, disorder comes. To maintain the same principles as those who secured good government will surely lead to prosperity; to pursue the courses of disorder will surely lead to ruin. He who at last, as at first, is careful as to whom and what he follows is a truly intelligent sovereign. The former king was always zealous in the reverent cultivation of his virtue, so that he was the fellow of God. Now, O king, you have entered on the inheritance of his excellent line;—fix your inspection on him."

2. "(Your course must be) as when in ascending high you begin from where it is low, and when in travelling far you begin from where it is near. Do not slight the occupations of the people;—think of their difficulties. Do not yield to a feeling of repose on your throne;—think of its perils. Be careful for the end at the beginning. When you hear words that are distasteful to your mind, you must enquire whether they be not right; when you hear words that accord with your own views, you must enquire whether they be not contrary to what is right. Oh! what attainment can be made without anxious thought? what achievement can be made without earnest effort? Let the One man be greatly good, and the myriad regions will be rectified by him."

3. "When the sovereign does not with disputatious words throw the old rules of government into confusion, and the minister does not, for favour and gain, continue in an office whose work is done,—then the country will lastingly and surely enjoy happiness."

## BOOK VI. THE COMMON POSSESSION OF PURE VIRTUE

This is the last of the "Instructions" of Î Yin;—addressed, like those of the last two Books, to Thâi *Kiâ*, but at a later period when the great minister wished to retire from the toils of administration. He now disappears from the stage of history, though according to Sze-mâ *Khien*, and a notice in the Preface to the Shû, he lived on to B.C. 1713, the eighth year of Thâi *Kiâ*'s son and successor.

In this Book, his subject is "Pure or Single-eyed Virtue," and the importance of it to the ruler of the kingdom. He dwells on the fall of *Kieh* through his want of this virtue, and the elevation of Thang through his possession of it; treats generally on its nature and results; and urges the cultivation of it on Thâi *Kiâ*.

1. Î Yin, having returned the government into the hands of his sovereign, and being about to announce his retirement, set forth admonitions on the subject of virtue.

2. He said, "Oh! it is difficult to rely on Heaven;—its appointments are not constant. (But if the sovereign see to it that) his virtue be constant, he will preserve his throne; if his virtue be not constant, the nine provinces will be lost by him. The king of Hsiâ could not maintain the virtue (of his ancestors) unchanged, but contemned the spirits and oppressed the people. Great Heaven no (longer) extended its protection to him. It looked out among the myriad regions to give its guidance to one who should receive its favouring appointment, fondly seeking (a possessor of) pure virtue, whom it might make lord of al the spirits. Then there were Î, Yin, and Thang, both possessed of pure virtue, and able to satisfy the mind of Heaven. He received (in consequence) the bright favour of Heaven, so as to become possessor of the multitudes of the nine provinces, and proceeded to change Hsiâ's commencement of the year. It was not that Heaven had any private partiality for the lord of Shang;—it simply gave its favour to pure virtue. It was not that Shang sought (the allegiance of) the lower people;—the people simply turned to pure virtue. Where (the sovereign's) virtue is pure, his enterprizes are all fortunate; where his virtue is wavering and uncertain, his enterprizes are all unfortunate. Good and evil do not wrongly befall men, but Heaven sends down misery or happiness according to their conduct.

3. "Now, O young king, you are newly entering on your (great)

appointment,—you should be seeking to make new your virtue. At last, as at first, have this as your one object, so shall you make a daily renovation. Let the officers whom you employ be men of virtue and ability, and let the ministers about you be the right men. The minister, in relation to (his sovereign) above him, has to promote his virtue, and, in relation to the (people) beneath him, has to seek their good. How hard must it be (to find the proper man)! what careful attention must be required! (Thereafter) there must be harmony (cultivated with him), and a oneness (of confidence placed in him).

"There is no invariable model of virtue;—a supreme regard to what is good gives the model of it. There is no invariable characteristic of what is good that is to be supremely regarded;—it is found where there is a conformity to the uniform consciousness (in regard to what is good). (Such virtue) will make the people with their myriad surnames all say, 'How great are the words of the king!' and also, 'How single and pure is the king's heart!' It will avail to maintain in tranquillity the rich possession of the former king, and to secure for ever the (happy) life of the multitudes of the people.

4. "Oh! (to retain a place) in the seven-shrined temple of ancestors is a sufficient witness of virtue. To be acknowledged as chief by the myriad heads of families is a sufficient evidence of one's government. The sovereign without the people has none whom he can employ; and the people without the sovereign have none whom they can serve. Do not think yourself so large as to deem others small. If ordinary men and women do not find the opportunity to give full development to their ability, the people's lord will be without the proper aids to complete his merit."

## BOOK VII. THE PAN-KĂNG

Pan-kăng was the seventeenth sovereign in the line of Thang. From Thâi Kiâ to him, therefore, there was a space of 321 years, which is a gap in the history of the Shang dynasty, so far as the existing documents of the Shû are concerned. When the collection was complete, there were seven other documents between "the Common Possession of Pure Virtue" and "the Pan-kăng," but the latest of them belonged to the reign of Wû-yî, B.C. 1526-1507.

The reign of Pan-kăng extended from B.C. 1401 to 1374, and is remarkable as that in which the dynasty began to be called Yin, instead of Shang. The Book belongs to the class of "Announcements," and is divided into three sections.

The contents centre round the removal of the capital from the north of the Ho to Yin on the south of it. The king saw that the removal was necessary, but had to contend with the unwillingness of the people to adopt such a step, and the opposition of the great families. The first section relates how he endeavoured to vindicate the measure, and contains two addresses, to the people and to those in high places, respectively, designed to secure their cordial co-operation. The second section brings before us the removal in progress, but there continue to be dissatisfactions, which the king endeavours to remove by a long and earnest defence of his course. The third section opens with the removal accomplished. The new city has been founded, and the plan of it laid out. The king makes a fresh appeal to the people and chiefs, to forget all their heart-burnings, and join with him in building up in the new capital a great destiny for the dynasty.

### SECTION I

1. Pan-kăng wished to remove (the capital) to Yin, but the people would not go to dwell there. He therefore appealed to all the discontented, and made the following protestation. "Our king, (Wû-yî), came, and fixed on this (Kăng for his capital). He did so from a deep concern for our people, and not because he would have them all die, where they cannot (now) help one another to preserve their lives. I have consulted the tortoise-shell, and obtained the reply—"This is no place for us." When the former kings had any (important) business, they gave reverent heed to the commands of

Heaven. In a case like this especially they did not indulge (the wish for) constant repose,—they did not abide ever in the same city. Up to this time (the capital has been) in five regions. If we do not follow (the example) of these old times, we shall be refusing to acknowledge that Heaven is making an end of our dynasty (here); —how little can it be said of us that we are following the meritorious course of the former kings! As from the stump of a felled tree there are sprouts and shoots, Heaven will perpetuate its decree in our favour in this new city;—the great inheritance of the former kings will be continued and renewed, and tranquillity will be secured to the four quarters (of the kingdom)."

2. Pan-kăng, in making the people aware of his views, began with those who were in (high) places, and took the constantly-recurring circumstances of former times to lay down the right law and measure (for the present emergency), saying, "Let none of you dare to suppress the remonstrances of the poor people." The king commanded all to come to him in the courtyard (of his palace).

The king spoke to this effect:—"Come, all of you; I will announce to you my instructions. Take counsel how to put away your (selfish) thoughts. Do not with haughty (disregard of me) follow after your own ease. Of old, our former kings planned like me how to employ the men of old families to share in (the labours of) government. When they wished to proclaim and announce what was to be attended to, these did not conceal the royal views; and on this account the kings greatly respected them. They did not exceed the truth (in their communications with the people), and on this account the people became greatly changed (in their views). Now, (however), you keep clamouring, and get the confidence (of the people) by alarming and shallow speeches;—I do not know what you are wrangling about. (In this movement) I am not myself abandoning my proper virtue, but you conceal the goodness of my intentions, and do not stand in awe of me, the One man. I see you as clearly as one sees a fire; but I, likewise, by my undecided plans, have produced your error.

"When the net has its line, there is order and not confusion; and when the husbandman labours upon his fields, and reaps with all his might, there is the (abundant) harvest. If you can put away your (selfish) thoughts and bestow real good upon the people, reaching (also) to your own relatives and friends, you may boldly venture to make your words great, and say that you have accumulated merit. But you do not fear the great evils which (through our not removing) are extending far and near; (you are like) idle husbandmen, who yield themselves to ease, and are not strong to toil and labour on their acres, so that they cannot get their crop of

millets. You do not speak in a spirit of harmony and goodness to the people, and are only giving birth to bitter evils for yourselves. You play the part of destroyers and authors of calamity, of villains and traitors, to bring down misery on your own persons. You set the example of evil, and must feel its smart;—what will it avail you (then) to repent? Look at the poor people;—they are still able to look to one another and give expression to their remonstrances, but when they begin to speak, you are ready with your extravagant talk;—how much more ought you to have me before your eyes, with whom it is to make your lives long or short! Why do you not report (their words) to me, but go about to excite one another by empty speeches frightening and involving the multitudes in misery? When a fire is blazing in the flames so that it cannot be approached, can it still be beaten out? So, it will not be I who will be to blame, that you all cause dispeace in this way, (and must suffer the consequences).

"*Khih Zăn* has said, 'In men we seek those of old families; in vessels, we do not seek old ones, but new.' Of old, the kings, my predecessors, and your forefathers and fathers shared together the ease and labours (of the government);—how should I dare to lay undeserved afflictions on you? For generations the toils of your (fathers) have been approved, and I will not conceal your goodness. Now when I offer the great sacrifice to my predecessors, your forefathers are present to share in them. (They all observe) the happiness I confer and the sufferings I inflict, and I cannot dare to reward virtue that does not exist.

"I have announced to you the difficulties (of the intended movement), being bent on it, like an archer (whose only thought is to hit). Do not you despise the old and experienced, and do not make little of the helpless and young. Seek every one long continuance in this (new city), which is to be your abode; exert yourselves and put out your strength (in furthering the removal), and listen to the plans of me, the One man. I will make no distinction between men as being more distantly or more nearly related to me;—the criminal (in this matter) shall die the death, and the good-doer shall have his virtue distinguished. The prosperity of the country (ought to) come from you all. If it fail of prosperity, that must arise from me, the One man, erring in the application of punishment. Be sure, all of you, to make known this announcement. From this time forward, attend respectfully to your business; have (the duties of) your offices regularly adjusted; bring your tongues under the rule of law:—lest punishment come upon you, when repentance will be of no avail."

SECTION II

1. Pan-kăng arose, and (was about to) cross the Ho with the people, moving (to the new capital). Accordingly, he addressed himself to those of them who were (still) dissatisfied, and made a full announcement to their multitudes, to induce a sincere acquiescence (in the measure). They all attended, and (being charged) to take no liberties in the royal courtyard, he called them near, and said, "Listen clearly to my words, and do not disregard my commands.

"Oh! of old time my royal predecessors cherished, every one and above every other thing, a respectful care of the people, who (again) upheld their sovereign with a mutual sympathy. Seldom was it that they were not superior to any (calamitous) time sent by Heaven. When great calamities came down on Yin, the former kings did not fondly remain in their place. What they did was with a view to the people's advantage, and therefore they moved (their capitals). Why do you not reflect that I, according to what I have heard of the ancient sovereigns, in my care of you and acting towards you, am only wishing to rejoice with you in a common repose? It is not that any guilt attaches to you, so that (this movement) should be like a punishment. If I call upon you to cherish this new city, it is simply on your account, and as an act of great accordance with your wishes. My present undertaking to remove with you, is to give repose and stability to the country. You, (however), have no sympathy with the anxieties of my mind; but you all keep a great reserve in declaring your minds, (when you might) respectfully think by your sincerity to move me, the One man. You only exhaust and distress yourselves. The case is like that of sailing in a boat:—if you do not cross the stream (at the proper time), you will destroy all the cargo. Your sincerity does not respond to mine, and we are in danger of going together to destruction. You, notwithstanding, will not examine the matter;—though you anger yourselves, what cure will that bring?

"You do not consult for a distant day, nor think of the calamity that must befall you (from not removing). You greatly encourage one another in what must prove to your sorrow. Now you have the present, but you will not have the future;—what prolongation of life can you look for from above? My measures are forecast to prolong your (lease of) life from Heaven;—do I force you by the terrors of my power? My object is to support and nourish you all. I think of my ancestors, (who are now) the spiritual sovereigns; when they made your forefathers toil (on similar occasions it was only for their good), and I would be enabled in the same way greatly to nourish you and cherish you."

2. "Were I to err in my government, and remain long here, my high sovereign, (the founder of our dynasty), would send down on me great punishment for my crime, and say, 'Why do you oppress my people?' If you, the myriads of the people, do not attend to the perpetuation of your lives, and cherish one mind with me, the One man, in my plans, the former kings will send down on you great punishment for your crime, and say, 'Why do you not agree with our young grandson, but go on to forfeit your virtue?' When they punish you from above, you will have no way of escape. Of old, my royal predecessors made your ancestors and fathers toil (only for their good). You are equally the people whom I (wish to) cherish. But your conduct is injurious;—it is cherished in your hearts. Whereas my royal predecessors made your ancestors and fathers happy, they, your ancestors and fathers, will (now) cut you off and abandon you, and not save you from death. Here are those ministers of my government, who share with me in the offices (of the kingdom);—and yet they (only think of hoarding up) cowries and gems. Their ancestors and fathers earnestly represent (their course) to my high sovereign, saying, 'Execute great punishments on our descendants.' So do they advise my high sovereign to send down great calamities (on those men).'

3. "Oh! I have now told you my unchangeable purpose;—do you perpetually respect (my) great anxiety; let us not get alienated and removed from one another; share in my plans and thoughts, and think (only) of following me; let every one of you set up the true rule of conduct in his heart. If there be bad and unprincipled men, precipitously or carelessly disrespectful (to my orders), and taking advantage of this brief season to play the part of villains or traitors, I will cut off their noses, or utterly exterminate them. I will leave none of their children. I will not let them perpetuate their seed in this new city.

"Go! preserve and continue your lives. I will now transfer you (to the new capital), and (there) establish your families forever."

### SECTION III

1. Pan-kăng having completed the removal, and settled the places of residence, proceeded to adjust the several positions (of all classes at an assembly; and then he soothed and comforted the multitudes, saying to them, "Do not play nor be idle, but exert yourselves to build (here) a great destiny (for us).

"Now I have disclosed my heart and belly, my reins and bowels, and fully declared to you, my people, all my mind. I will not treat any of you as offenders; and do not you (any more) help one another to be angry, and form parties to defame me, the One man.

"Of old, my royal predecessor, (Thang), that his merit might

exceed that of those who were before him, proceeded to the hill-site. Thereby he removed our evils, and accomplished admirable good for our country. Now you, my people, were by (your position) dissipated and separated, so that you had no abiding place. (And yet) you asked why I was troubling your myriads and requiring you to remove. But God, being about to renew the virtuous service of my high ancestor, and secure the good order of our kingdom, I, with the sincere and respectful (of my ministers), felt a reverent care for the lives of the people, and have made a lasting settlement in (this) new city.

"I, a youth, did not neglect your counsels;—I (only) used the best of them. Nor did any of you presumptuously oppose the decision of the tortoise-shell;—so we are here to enlarge our great inheritance."

2. "Oh! ye chiefs of regions, ye heads of departments, all ye, the hundreds of officers, would that ye had a sympathy (with my people)! I will exert myself in the choice and guiding of you;—do ye think reverently of my multitudes. I will not employ those who are fond of enriching themselves; but will use and revere those who are vigorously, yet reverently, labouring for the lives and increase of the people, nourishing them and planning for their enduring settlement.

"I have now brought forward and announced to you my mind, whom I approve and whom I disallow;—let none of you but reverence (my will). Do not seek to accumulate wealth and precious things, but in fostering the life of the people, seek to find your merit. Reverently display your virtue in behalf of the people. For ever maintain this one purpose in your hearts."

## BOOK VIII. THE CHARGE TO YÜEH

After Pan-kăng came the reigns of Hsiâo-hsin and Hsiâo-yî, of which we have no accounts in the Shû. Hsiâo-yi was followed by Wû-ting (B.C. 1324-1264), to the commencement of whose reign this Book, in three sections, belongs. His name is not in it, but that he is the king intended appears from the prefatory notice, and the Confucian Analects, XIV, xliii. The Book is the first of the "Charges" of the Shû. They relate the designation by the king of some officer to a particular charge or to some fief, with the address delivered by him on the occasion. Here the charge is to Yüeh, in the first section, on his appointment to be chief minister. In the other two sections Yüeh is the principal speaker, and not the king. They partake more of the nature of the "Counsels." Yüeh had been a recluse, living in obscurity. The king's attention was drawn to him in the manner related in the Book, and he was discovered in Fû-yen, or amidst "the Crags of Fû," from which he was afterwards called Fû Yüeh, as if Fû had been his surname.

The first section tells us how the king met with Yüeh, and appointed him to be his chief minister, and how Yüeh responded to the charge that he received. In the second section, Yüeh counsels the king on a variety of points, and the king responds admiringly. In the third, the king introduces himself as a pupil at the feet of Yüeh, and is lectured on the subject of enlarging his knowledge. In the end the king says that he looks to Yüeh as another Î Yin, to make him another Thang.

### SECTION I

1. The king passed the season of sorrow in the mourning shed for three years, and when the period of mourning was over, he (still) did not speak (to give any commands). All the ministers remonstrated with him, saying, "Oh! him who is (the first) to apprehend we pronounce intelligent, and the intelligent man is the model for others. The Son of Heaven rules over the myriad regions, and all the officers look up to and reverence him. They are the king's words which form the commands (for them). If he do not speak, the ministers have no way to receive their orders." On this the king made a writing, for their information, to the following effect:—"As it is mine to serve as the directors for the four

quarters (of the kingdom), I have been afraid that my virtue is not equal to (that of my predecessors), and therefore have not spoken. (But) while I was reverently and silently thinking of the (right) way, I dreamt that God gave me a good assistant who should speak for me." He then minutely recalled the appearance (of the person whom he had seen), and caused search to be made for him everywhere by means of a picture. Yüeh, a builder in the wild country of Fû-yen, was found like to it.

2. On this the king raised and made (Yüeh) his prime minister, keeping him (also) at his side.

He charged him, saying, "Morning and evening present your instructions to aid my virtue. Suppose me a weapon of steel;—I will use you for a whetstone. Suppose me crossing a great stream;—I will use you for a boat with its oars. Suppose me in a year of great drought;—I will use you as a copious rain. Open your mind, and enrich my mind. (Be you) like medicine, which must distress the patient, in order to cure his sickness. (Think of me) as one walking barefoot, whose feet are sure to be wounded, if he do not see the ground.

"Do you and your companions all cherish the same mind to assist your sovereign, that I may follow my royal predecessors, and tread in the steps of my high ancestor, to give repose to the millions of the people. Oh! respect this charge of mine;—so shall you bring your work to a (good) end."

3. Yüeh replied to the king, saying, "Wood by the use of the line is made straight, and the sovereign who follows reproof is made sage. When the sovereign can (thus) make himself sage, his ministers, without being specially commanded, anticipate his orders;—who would dare not to act in respectful compliance with this excellent charge of your Majesty?"

### SECTION II

1. Yüeh having received his charge, and taken the presidency of all the officers, he presented himself before the king, and said, "Oh! intelligent kings act in reverent accordance with the ways of Heaven. The founding of states and the setting up of capitals, the appointing of sovereign kings, of dukes and other nobles, with their great officers and heads of departments, were not designed to minister to the idleness and pleasures (of one), but for the good government of the people. It is Heaven which is all-intelligent and observing;—let the sage (king) take it as his pattern. Then his ministers will reverently accord with him, and the people consequently will be well governed.

"It is the mouth that gives occasion for shame; they are the coat of mail and helmet that give occasion to war. The upper robes and

lower garments (for reward should not be lightly taken from) their chests; before spear and shield are used, one should examine himself. If your Majesty will be cautious in regard to these things, and, believing this about them, attain to the intelligent use of them, (your government) will in everything be excellent. Good government and bad depend on the various officers. Offices should not be given to men because they are favourites, but only to men of ability. Dignities should not be conferred on men of evil practices, but only on men of worth.

"Anxious thought about what will be best should precede your movements, which also should be taken at the time proper for them. Indulging the consciousness of being good is the way to lose that goodness; being vain of one's ability is the way to lose the merit it might produce.

"For all affairs let there be adequate preparation;—with preparation there will be no calamitous issue. Do not open the door for favourites, from whom you will receive contempt. Do not be ashamed of mistakes, and (go on to) make them crimes. Let your mind rest in its proper objects, and the affairs of your government will be pure. Officiousness in sacrificing is called irreverence; and multiplying ceremonies leads to disorder. To serve the spirits acceptably (in this way) is difficult."

2. The king said, "Excellent! your words, O Yüeh, should indeed be put in practice (by me). If you were not so good in counsel, I should not have heard these rules for my conduct." Yüeh did obeisance with his head to the ground, and said, "It is not the knowing that is difficult, but the doing. (But) since your Majesty truly knows this, there will not be the difficulty, and you will become really equal in complete virtue to our first king. Wherein I, Yüeh, refrain from speaking (what I ought to speak), the blame will rest with me."

### SECTION III

1. The king said, "Come, O Yüeh. I, the little one, first learned with Kan Pan. Afterwards I lived concealed among the rude countrymen, and then I went to (the country) inside the Ho, and lived there. From the Ho I went to Po;—and the result has been that I am unenlightened. Do you teach me what should be my aims. Be to me as the yeast and the malt in making sweet spirits, as the salt and the prunes in making agreeable soup. Use various methods to cultivate me; do not cast me away;—so shall I attain to practise your instructions."

Yüeh said, "O king, a ruler should seek to learn much (from his ministers), with a view to establish his affairs; but to learn the lessons of the ancients is the way to attain this. That the affairs

of one, not making the ancients his masters, can be perpetuated for generations, is what I have not heard.

"In learning there should be a humble mind and the maintenance of a constant earnestness;—in such a case (the learner's) improvement will surely come. He who sincerely cherishes these things will find all truth accumulating in his person. Teaching is the half of learning; when a man's thoughts from first to last are constantly fixed on learning, his virtuous cultivation comes unperceived.

"Survey the perfect pattern of our first king;—so shall you forever be preserved from error. Then shall I be able reverently to meet your views, and on every side to look out for men of eminence to place in the various offices."

*2.* The king said, "Oh! Yüeh, that all within the four seas look up to my virtue is owing to you. As his legs and arms form the man, so does a good minister form the sage (king). Formerly, there was the first premier of our dynasty, Pâo-hăng, who raised up and formed its royal founder. He said, "If I cannot make my sovereign like Yâo or Shun, I shall feel ashamed in my heart, as if I were beaten in the market-place." If any common man did not get (all he should desire), he said, 'It is my fault.' (Thus) he assisted my meritorious ancestor, so that he became equal to great Heaven. Do you give your intelligent and preserving aid to me, and let not Â-hăng engross all the good service to the House of Shang.

"The sovereign should share his government with none but worthy officers. The worthy officer should accept his support from none but the proper sovereign. May you now succeed in making your sovereign a (true) successor of the founder of his line, and in securing the lasting happiness of the people!"

Yüeh did obeisance with his head to the ground, and said, "I will venture to respond to, and display abroad, your Majesty's excellent charge."

## BOOK IX. THE DAY OF THE SUPPLEMENTARY SACRIFICE TO KÂO ƷUNG.

Kâo Ʒung was the title given to Wû-ting, after his death, in the ancestral temple. A supplementary sacrifice was offered on the day following the regular and more solemn service. What special idea was connected with it, it would be difficult to say; but at the close of it, the representatives or personators of the dead in the sacrifice of the preceding day were all feasted.

The title of this short Book leaves it uncertain whether the sacrifice was offered to Wû-ting or by him. The prefatory notice proceeds on the former view. Many critics of great intelligence decide for the latter, which a renewed consideration of the text has induced me to adopt. The king then is Ʒû-kăng, Wû-ting's son. Something irregular or excessive in his sacrificing to his father was the thing which his monitor Ʒû *Kî* wished to censure, taking occasion to do so from the incident mentioned in the first sentence.

On the day of the supplementary sacrifice of Kâo Ʒung, there appeared a crowing pheasant. Ʒû *Kî* said, "To rectify this affair, the king must first be corrected." He delivered accordingly a lesson to the king, saying, "In its inspection of men below, Heaven's first consideration is of their righteousness, and it bestows on them (accordingly) length of years or the contrary. It is not Heaven that cuts short men's lives; they bring them to an end themselves. Some men who have not complied with virtue will yet not acknowledge their offences, and when Heaven has by evident tokens charged them to correct their conduct, they still say, "What are these things to us?"

"Oh! your Majesty's business is to care reverently for the people. And all (your ancestors) were the heirs of (the kingdom by the gift of) Heaven;—in attending to the sacrifices (to them), be not so excessive in those to your father."

## BOOK X

## THE CHIEF OF THE WEST'S CONQUEST OF LÎ

The reigns of seven more kings of Yin or Shang have passed, and this Book brings us to the time of Kâu-hsin or Shâu, its last sovereign, B.C. 1154-1123. The House of *K*âu begins to come to the front, for "the Chief of the West" was one of the acknowledged founders of the *K*âu dynasty;—whether *Kh*ang, known as king Wăn, or his son Fâ known as King Wû, is uncertain. *Kh*ang's father, the duke of *K*âu in the present department of Făng-hsiang, Shen-hsi, had been appointed Chief of the West, that is of all the western portion of the kingdom, embracing Yü's provinces of Yung, Liang, and *K*ing. The same jurisdiction *descended* to his son and grandson. The state of Lî, the conquest of which is mentioned, was in the present department of Lû-an, Shan-hsi, within the royal domain, so that the Chief of the West was no longer confining himself to the west, but threatening the king himself.

3û Î, a loyal officer, hears of the conquest of Lî, and hurries away to inform the king and warn him of the danger threatening the dynasty through his evil conduct. The king gives no heed to his remonstrances, and 3û Î retires, sighing over the ruin, which he sees is not to be averted.

The Book is classed, it would be hard to tell why among the "Announcements."

The Chief of the West having subdued Li, 3û Î was afraid, and hastened to report it to the king.

He said, "Son of Heaven, Heaven is bringing to an end the dynasty of Yin; the wisest men and the shell of the great tortoise do not presume to know anything fortunate for it. It is not that the former kings do not aid us, the men at this later time; but by your dissoluteness and sport you are bringing on the end yourself. On this account Heaven hast cast us off, and there are no good harvests to supply us with food. Men have no regard to their heavenly nature, and pay no obedience to the statutes (of the kingdom). (Yea), our people now all wish (the dynasty) to perish, saying, "Why does not Heaven send down its indignation? Why

does not (some one with) its great appointment make his appearance? What has the present king to do with us?"'

The king said, "Oh! was not my birth in accordance with the appointment of Heaven (in favour of my House)?" (On this) Zû Î returned (to his own city), and said, "Your crimes, which are many, are registered above, and can you still appeal to the appointment of Heaven in your favour? Yin will perish very shortly. As to all your deeds, can they but bring ruin on your country?"

## BOOK XI. THE COUNT OF WEI

THE conversation recorded here—called, like the last Book, and with as little reason, an "Announcement"—is referred to B.C. 1123, the year in which the dynasty of Shang perished.

Wei was a principality in the royal domain, corresponding to the present district of Lû-*kh*ăng, department Lü-an, Shan-hsî, the lords of which were counts. The count who appears here was most probably an elder brother of the king, and by the same mother, who was, however, only a concubine when the count was born, but raised to be queen before the birth of *K*âu-hsin. Saddened with the thought of the impending ruin of the dynasty, the count seeks the counsel of two other high nobles, and asks them to tell him what was to be done. One of them replies to him in still stronger language about the condition and prospects of the kingdom, and concludes by advising the count to make his escape, and declaring that he himself would remain at his post, and share in the unavoidable ruin.

1. The Count of Wei spoke to the following effect:—"Grand-Master and Junior-Master, (the House of) Yin, we may conclude, can no longer exercise rule over the four quarters (of the kingdom). The great deeds of our founder were displayed in former ages, but by our maddened indulgence in spirits, we have destroyed (the effects of) his virtue in these after-times. (The people of) Yin, small and great, are given to highway robberies, villainies, and treachery. The nobles and officers imitate one another in violating the laws, and there is no certainty that criminals will be apprehended. The smaller people (consequently) rise up, and commit violent outrages on one another. Yin is now sinking in ruin;—its condition is like that of one crossing stream, who can find neither ford nor bank. That Yin should be hurrying to ruin at the present pace!"

He added, "Grand-Master and Junior-Master, we are manifesting insanity. The most venerable members of our families are withdrawn to the wilds; and you indicate no course (to be taken), but (only) tell me of the impending ruin;—what is to be done?"

2. The Grand-Master made about the following reply:—"O son of our (former) king, Heaven in anger is sending down calamities, and wasting the country of Yin. Hence has arisen that mad indulgence in spirits. (The king) has no reverence for things which

he ought to reverence, but does despite to the venerable aged, the men who have long been in office. The people of Yin will now steal even the pure and perfect victims devoted to the spirits of heaven and earth; and their conduct is connived at, and though they proceed to eat the victims, they suffer no punishment. (On the other hand), when I look down and survey the people of Yin, the methods by which they are governed are hateful exactions, which call forth outrages and hatred;—and this without ceasing. Such crimes equally belong to all in authority, and multitudes are starving with none to whom to appeal. Now is the time of Shang's calamity;—I will arise and share in its ruin. When ruin overtakes Shang I will not be the servant (of another House). (But) I tell you, O king's son, to go away, as being the course (for you). Formerly I injured you by what I said; if you do not (now) go away, our (sacrifices) will entirely perish. Let us rest quietly (in our several parts), and each present himself to the former kings (as having done so). I do not think of making my escape."

# PART V. THE BOOKS OF KÂU

## BOOK I THE GREAT DECLARATION

*K*Âu is the dynastic designation under which king Wû and his descendants possessed the throne from B.C. 1122 to 256, a period of 867 years. They traced their lineage up to *Khî*, who was Minister of Agriculture under Shun. He was invested with the principality of Thâi, the present district of Fû-făng, department of Făng-hsiang, Shen-hsî. Long afterwards Than-fû, claiming to be one of his descendants, appears in B.C. 1326, founding the state of *K*âu, near mount *Kîh*, in the same department of Făng-hsiang. This Than-fû was the great-grandfather of king Wû. The family surname was *Kî*.

When the collection of the Shû was complete, it contained thirty-eight different documents of the *K*âu dynasty, of which twenty-eight remain, twenty of them being of undisputed genuineness.

This first Book "the Great Declaration," is one of the contested portions; and there is another form of it, that takes the place of this in some editions. It has appeared in the Introduction that the received text of the Shû was formed with care, and that everything of importance in the challenged Books is to be found in quotations from them, while the collection was complete, that have been gathered up by the industry of scholars.

King Wû, having at last taken the field against *K*âu-hsin, the tyrant of Shang, made three speeches to his officers and men, setting forth the reasons for his enterprise, and urging them to exert themselves with him in the cause of humanity and Heaven. They are brought together, and constitute "the Great Declaration."

"In the first Part," says a Chinese critic, 'king Wû addresses himself to the princes and nobles of inferior rank; in the second, to their hosts; and in the third, his officers. The ruling idea in the first is the duty of the sovereign,—what he ought to be and to do; with this it begins and ends. There is not the same continuity of thought in the second, but the will and purpose of Heaven is the principal thing insisted on. The last Part shows the difference between the good sovereign and the bad, and touches on the consent that there is between Heaven and men. There is throughout an unsparing exhibition of the wickedness of *K*âu-hsin."

SECTION I

In the spring of the thirteenth year there was a great assembly at Mâng-*k*ing. The king said, "Ah! ye hereditary rulers of my friendly states, and all ye my officers, managers of my affairs, hearken clearly to my declaration.

"Heaven and earth is the parent of all creatures; and of all creatures man is the most highly endowed. The sincerely intelligent (among men) becomes the great sovereign; and the great sovereign is the parent of the people. But now, Shâu, the king of Shang, does not reverence Heaven above, and inflicts calamities on the people below. Abandoned to drunkenness and reckless in lust, he has dared to exercise cruel oppression. He has extended the punishment of offenders to all their relatives. He has put men into offices on the hereditary principle. He has made it his pursuit to have palaces, towers, pavilions, embankments, ponds, and all other extravagances, to the most painful injury of you, the myriads of the people. He has burned and roasted the loyal and good. He has ripped up pregnant women. Great Heaven was moved with indignation, and charged my deceased father Wăn to display its terrors; but (he died) before the work was completed.

"On this account, I, Fâ, the little child, have by means of you, the hereditary rulers of my friendly states, contemplated the government of Shang; but Shâu has no repentant heart. He sits squatting on his heels, not serving God nor the spirits of heaven and earth, neglecting also the temple of his ancestors, and not sacrificing in it. The victims and the vessels of millet all become the prey of wicked robbers, and still he says, "The people are mine; the (heavenly) appointment is mine," never trying to correct his contemptuous mind.

"Heaven, for the help of the inferior people, made for them rulers, and made for them instructors, that they might be able to be aiding to God, and secure the tranquillity of the four quarters (of the kingdom). In regard to who are criminals and who are not, how dare I give any allowance to my own wishes?

"Where the strength is the same, measure the virtue of the parties; where the virtue is the same, measure their righteousness." Shâu has hundreds of thousands and myriads of officers, but they have hundreds of thousands and myriads of minds; I have (but) three thousand officers, but they have one mind. The iniquity of Shang is full. Heaven gives command to destroy it. If I did not obey Heaven, my iniquity would be as great.

"I, the little child, early and late am filled with apprehensions. I have received the command of my deceased father Wăn; I have offered special sacrifice to God; I have performed the due services to

the great earth; and I lead the multitude of you to execute the punishment appointed by Heaven. Heaven compassionates the people. What the people desire, Heaven will be found to give effect to. Do you aid me, the One man, to cleanse for ever (all within) the four seas. Now is the time!—It should not be lost."

### SECTION 2

On (the day) Wû-wû, the king halted on the north of the Ho. When all the princes with their hosts were assembled, the king reviewed the hosts, and made the following declaration:—"Oh! ye multitudes of the west, hearken all to my words.

"I have heard that the good man, doing good, finds the day insufficient; and that the evil man, doing evil, also finds the day insufficient. Now Shâu, the king of Shang, with strength pursues his lawless way. He has driven away the time-worn sires, and cultivates intimacies with wicked men. Dissolute, intemperate, reckless, oppressive, his ministers have become assimilated to him; and they form combinations and contract animosities, and depend on their power to exterminate one another. The innocent cry to Heaven. The odour of such a state is felt on high.

"Heaven loves the people, and the sovereign should reverently carry out (this mind of) Heaven. *K*ieh, the sovereign of Hsiâ, would not follow the example of Heaven, but sent forth his poisonous injuries through the states of the kingdom:—Heaven therefore gave its aid to Thang the Successful, and charged him to make an end of the appointment of Hsiâ. But the crimes of Shâu exceed those of *K*ieh. He has degraded from office the greatly good man; he has behaved with cruel tyranny to his reprover and helper. He says that with him is the appointment of Heaven; he says that a reverent care of his conduct is not worth observing; he says that sacrifice is of no use; he says that tyranny is no harm. The beacon for him to look to was not far off;—it was that king of Hsiâ. It would seem that Heaven is going by means of me to rule the people. My dreams coincide with my divinations; the suspicious omen is double. My attack on Shang must succeed.

"Shâu has hundreds of thousands and millions of ordinary men, divided in heart and divided in practice;—I have of ministers, able to govern, ten men, one in heart and one in practice. Though he has his nearest relatives with him, they are not like my virtuous men. Heaven sees as my people see; Heaven hears as my people hear. The people are blaming me, the One man, for my delay;—I must now go forward. My military prowess is displayed, and I enter his territories to take the wicked tyrant. My punishment (of evil) will be great, and more glorious than that executed by Thang. Rouse ye, my heroes! Do not think that he is not to be feared;—better think

that he cannot be withstood. (His) people stand in trembling awe of him, as if the horns were falling from their heads. Oh! unite your energies, unite your hearts;—so shall you forthwith surely accomplish the work, to last for all ages!"

SECTION 3

The time was on the morrow, when the king went round his six hosts in state, and made a clear declaration to all his officers. He said, "Oh! my valiant men of the west, from Heaven are the illustrious courses of duty, of which the (several) requirements are quite plain. And now Shâu, the king of Shang, treats with contemptuous slight the five regular (virtues), and abandons himself to wild idleness and irreverence. He has cut himself off from Heaven, and brought enmity between himself and the people.

"He cut through the leg-bones of those who were wading in the morning; he cut out the heart of the worthy man. By the use of his power, killing and murdering, he has poisoned and sickened all within the four seas. His honours and confidence are given to the villainous and bad. He has driven from him his instructors and guardians. He has thrown to the winds the statutes and penal laws. He has imprisoned and enslaved the upright officer. He neglects the sacrifices to heaven and earth. He has discontinued the offerings in the ancestral temple. He makes contrivances of wonderful device and extraordinary cunning to please his wife.—God will no longer indulge him, but with a curse is sending down on him this ruin. Do ye with untiring zeal support me, the One man, reverently to execute the punishment appointed by Heaven. The ancients have said, "He who soothes us is our sovereign; he who oppresses us is our enemy." This solitary fellow Shâu, having exercised great tyranny, is your perpetual enemy. (It is said again), "In planting (a man's) virtue, strive to make it great; in putting away (a man's) wickedness, strive to do it from the roots." Here I, the little child, by the powerful help of you, all my officers, will utterly exterminate your enemy. Do you, all my officers, march forward with determined boldness to sustain your prince. Where there is much merit, there shall be large reward; where you do not so advance, there shall be conspicuous disgrace.

"Oh! (the virtue of) my deceased father Wăn was like the shining of the sun and moon. His brightness extended over the four quarters of the land, and shone signally in the western region. Hence it is that our *K*âu has received (the allegiance of) many states. If I subdue Shâu, it will not be from my prowess, but from the faultless (virtue of) my deceased father Wăn. If Shâu subdue me, it will not be from any fault of my deceased father Wăn, but because I, the little child, am not good."

## BOOK II THE SPEECH AT MÛ

It is the morning of the day of battle, for which the king has prepared his host by the three speeches of the last Book. Once more he addresses his confederate princes, his officers, and his men. He sets forth more briefly the intolerable wickedness of Shâu, and instructs and warns his troops how they are to behave in the fight.

Mû was in the south of the present district of *Khî*, department Wei-hui, Ho-nan, a tract of open country stretching into the district of *Kî*, and at no great distance from the capital of Shâu.

1. The time was the grey dawn of the day *Kiâ*-ze. On that morning the king came to the open country of Mû, in the border of Shang, and addressed his army. In his left hand he carried a battle-axe, yellow with gold, and in his right he held a white ensign, which he waved, saying, "Far are ye come, ye men of the western regions!" He added, "Ah! ye hereditary rulers of my friendly states; ye managers of affairs,—the Ministers of Instruction, of War, and of Works; the great officers subordinate to these, and the many other officers; the master of my body-guards; the captains of thousands and captains of hundreds; and ye, O men of Yung, Shû, *K*iang, Mâo, Wei, Lû, Phang, and Pho, lift up your lances, join your shields, raise your spears:—I have a speech to make."

2. The king (then) said, "The ancients have said, 'The hen does not announce the morning. The crowing of a hen in the morning (indicates) the subversion of the family.' Now Shâu, the king of Shang, follows only the words of his wife. In his blindness he has neglected the sacrifices which he ought to offer, and makes no response (for the favours that he has received); he has also cast off his paternal and maternal relations, not treating them properly. They are only the vagabonds from all quarters, loaded with crimes, whom he honours and exalts, whom he employs and trusts, making them great officers and high nobles, so that they can tyrannize over the people, and exercise their villainies in the cities of Shang.

"Now, I, Fâ, am simply executing respectfully the punishment appointed by Heaven. In to-day's business do not advance more than six or seven steps, and then stop and adjust your ranks;— my brave men, be energetic! Do not exceed four blows, five blows, six blows, or seven blows, and then stop and adjust your ranks;—my brave men,

be energetic! Display a martial bearing. Be like tigers and panthers, like bears and grisly bears,—(here) in the borders of Shang. Do not rush on those who fly (to us in submission), but receive them to serve our western land;—my brave men, be energetic! If you be not energetic (in all these matters), you will bring destruction on yourselves."

## BOOK III THE SUCCESSFUL COMPLETION OF THE WAR

I HAVE divided this Book into three chapters:—one, consisting of brief historical notes of the commencement and close of Wû's expedition; a second, giving the address (or a part of it) delivered by Wû to his nobles and officers on occasion, we may suppose, of their recognition of him as king, and his confirming some of them in their old states or appointments, and giving new ones to others; the third again historical, and relating several incidents of the battle between Wû and Shâu, and going on to subsequent events and important governmental measures of the new dynasty.

Most Chinese critics hold that portions of the Book are lost, and that the paragraphs of it are, besides, erroneously arranged. In what division of the documents of the Shû it should be classified, it is not easy to say. It is more like a "Canon" than anything else.

1. In the first month, the day *Zăn-khăn* immediately followed the end of the moon's waning. The next day was Kwei-*ki*, when the king, in the morning, marched from *Kâu* to attack and punish Shang. In the fourth month, at the first appearance of the moon, the king came from Shang to Făng, when he hushed all the movements of war, and proceeded to cultivate the arts of peace. He sent back his horses to the south of mount Hwâ, and let loose his oxen in the open country of Thâo-lin, showing to all under heaven that he would not use them (again).

On the day Ting-wei, he sacrificed in the ancestral temple of *Kâu*, when (the princes) of the royal domain, and of the Tien, Hâu, and Wei domains, all hurried about, carrying the dishes. The third day after was Kăng-hsü, when he presented a burnt-offering to Heaven, and worshipped towards the hills and rivers, solemnly announcing the successful completion of the war.

After the moon began to wane, the hereditary princes of the various states, and all the officers, received their appointments from *Kâu*.

2. The king spoke to the following effect:—"O! ye host of princes, the first of our kings founded his state, and commenced (the enlargement of) its territory. Kung Liû was able to consolidate the services of his predecessor. But it was the king Thâi who laid the foundations of the royal inheritance. The king *Ki* was diligent for the royal House; and my deceased father, king Wăn, completed his merit, and grandly received the appointment of Heaven, to soothe the

regions of our great land. The great states feared his strength; the small states thought fondly of his virtue. In nine years, however, the whole kingdom was not united under his rule, and it fell to me, the little child, to carry out his will.

"Destesting the crimes of Shang, I announce to great Heaven and the sovereign Earth, to the famous hill and the great river by which I passed, saying, 'I, Fâ, the principled, king of *K*âu by a long descent, am about to administer a great correction to Shang. Shâu, the present king of Shang, is without principle, cruel and destructive to the creatures of Heaven, injurious and tyrannical to the multitudes of the people, lord of all the vagabonds under heaven, who collect about him as fish in the deep, and beasts in the prairie. I, the little child, having obtained (the help of) virtuous men, presume reverently to comply with (the will of) God, and make an end of his disorderly ways. Our flowery and great land, and the tribes of the south and north, equally follow and consent with me. Reverently obeying the determinate counsel of Heaven, I pursue my punitive work to the east, to give tranquillity to its men and women. They meet me with their baskets full of dark-coloured and yellow silks, thereby showing (the virtues) of us, the kings of *K*âu. Heaven's favours stir them up, so that they come with their allegiance to our great state of *K*âu. And now, ye spirits, grant me your aid, that I may relieve the millions of the people, and nothing turn out to your shame.'"

3. On the day Wû-wû, the army crossed the ford of Mâng, and on Kwei-hâi it was drawn up in array in the borders of Shang, waiting for the gracious decision of Heaven. On *K*iâ-ze, at early dawn, Shâu led forward his troops, (looking) like a forest, and assembled them in the wild of Mû. But they offered no opposition to our army. Those in the front inverted their spears, and attacked those behind them, till they fled; and the blood flowed till it floated the pestles of the mortars. Thus did (king Wû) once don his armour, and the kingdom was grandly settled. He overturned the (existing) rule of Shang, and made government resume its old course. He delivered the count of *Khî* from prison, and raised a mound over the grave of Pi-kan. He bowed forward to the cross-bar of his carriage at the gate of Shang Yung's village. He dispersed the treasures of the Stag Tower, and distributed the grain of *K*ü-*Khi*âo, thus conferring great gifts on all within the four seas, so that the people joyfully submitted to him.

He arranged the nobles in five orders, assigning the territories to them according to a threefold scale. He gave offices only to the worthy, and employments only to the able. He attached great importance to the people's being taught the duties of the five relations of society, and to measures for ensuring a sufficient supply of food,

attention to the rites of mourning, and to sacrifices. He showed the reality of his truthfulness, and proved clearly his righteousness. He honoured virtue, and rewarded merit. Then he had only to let his robes fall down, and fold his hands, and the kingdom was orderly ruled.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE

# CORINTHIANS

## CHAPTER 1

After his salutation and thanksgiving, (10) he exhorteth them to unity, and (12) reproveth their dissensions. (18) God destroyeth the wisdom of the wise, (21) by the foolishness of preaching, and (26) calleth not the wise, mighty, and noble, but (27), (28) the foolish, weak, and men of no account.

PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:

3. Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5. That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

6. Even as the testimony of Christ was confirmed in you:

7. So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

8. Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9. God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

11. For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14. I thank God that I baptized none of you, but Crispus and Gaius;

15. Lest any should say that I had baptized in mine own name.

16. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20. Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

21. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22. For the Jews require a sign, and the Greeks seek after wisdom:

23. But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

27. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28. And base things of the world, and things which are despised, hath God chosen, *yea,* and things which are not, to bring to nought things that are:

29. That no flesh should glory in his presence.

30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31. That, according as it is written, He that glorieth, let him glory in the Lord.

## CHAPTER 2

(1) He declareth that his preaching, though it bring not excellency of speech, or of human wisdom: yet consisteth in the (4), (5) power of God: and so far excelleth (6) the wisdom of this world, and (9) human sense, as that (14) the natural man cannot understand it.

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2. For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3. And I was with you in weakness, and in fear, and in much trembling.

4. And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5. That your faith should not stand in the wisdom of men, but in the power of God.

6. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7. But we speak the wisdom of God in a mystery, *even* the hidden *wisdom,* which God ordained before the world unto our glory:

8. Which none of the princes of this world knew: for had they known *it,* they would not have crucified the Lord of glory.

9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them,* because they are spiritually discerned.

15. But he that is spiritual judgeth all things, yet he himself is judged of no man.

16. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

## CHAPTER 3

(2) Milk is fit for children (3) Strife and division, arguments of a fleshly mind. (7) He that planteth, and he that watereth, is nothing. (9) The ministers are God's fellowworkmen. (11) Christ the only foundation. (16) Men the temples of God, which (17) must be kept holy. (19) The wisdom of this world is foolishness with God.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2. I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it,* neither yet now are ye able.

3. For ye are not yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4. For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5. Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6. I have planted, Apollos watered; but God gave the increase.

7. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9. For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

10. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11. For other foundation can no man lay than that is laid, which is Jesus Christ.

12. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14. If any man's work abide which he hath built thereupon, he shall receive a reward.

15. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16. Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

18. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

20. And again, The Lord knoweth the thoughts of the wise, that they are vain.

21. Therefore let no man glory in men. For all things are yours;

22. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;

23. And ye are Christ's; and Christ *is* God's.

## CHAPTER 4

(1) How to account of Christ's ministers. (7) We have nothing which we have not received. (9) The apostles spectacles to the world, angels, and men, (13) the filth and offscouring of the world: (15) yet our fathers in Christ.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2. Moreover it is required in stewards, that a man be found faithful.

3. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6. And these things, brthren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

7. For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it,* why dost thou glory, as if thou hadst not received *it?*

8. Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

10. We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.
11. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place;
12. And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:
13. Being defamed, we intreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.
14. I write not these things to shame you, but as my beloved sons I warn *you.*
15. For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.
16. Wherefore I beseech you, be ye followers of me.
17. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.
18. Now some are puffed up, as though I would not come to you.
19. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.
20. For the kingdom of God *is* not in word, but in power.
21. What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

## CHAPTER 5

(1) The incestuous person (6) is cause rather of shame than of rejoicing. (7) Of the old leaven. (10) Heinous offenders to be shunned and avoided.

It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.
2. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.
3. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,
4. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,
5. To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
6. Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?
7. Purge out therefore the old leaven, that ye may be a new

lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9. I wrote unto you in an epistle not to company with fornicators:

10. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12. For what have I to do to judge them also that are without? do not ye judge them that are within?

13. But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

## CHAPTER 6

(1) The Corinthians must not vex their brethren, in going to law with them: (6) especially under infidels. (9) The unrighteous shall not inherit the kingdom of God. (15) Our bodies are the members of Christ, (19) and temples of the Hold Ghost. (16), (17) They must not therefore be defiled.

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

2. Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3. Know ye not that we shall judge angels? how much more things that pertain to this life?

4. If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6. But brother goeth to law with brother, and that before the unbelievers.

7. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to* be defrauded?

8. Nay, ye do wrong, and defraud, and that *your* brethren.

9. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor

adulterers, nor effeminate, nor abusers of themselves with mankind,
10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.
12. All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.
13. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.
14. And God hath both raised up the Lord, and will also raise up us by his own power.
15. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.
16. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.
17. But he that is joined unto the Lord is one spirit.
18. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.
19. What? know ye not that your body is the temple of the Holy Ghost *which* is in you, which ye have of God, and ye are not your own?
20. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

## CHAPTER 7

(2) He treateth of marriage, (4) shewing it to be a remedy against fornication: (10) and that the bond thereof ought not lightly to be dissolved. (18), (20) Every man must be content with his vocation. (25) Virginity wherefore to be embraced. (35) And for what respects we may either marry, or abstain from marrying.

Now concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.
2. Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.
3. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.
4. The wife hath not power of her own body, but the husband

and likewise also the husband hath not power of his own body, but the wife.

5. Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6. But I speak this by permission, *and* not of commandment.

7. For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

8. I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9. But if they cannot contain, let them marry: for it is better marry than to burn.

10. And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband:

11. But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12. But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace.

16. For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17. But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

18. Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

0. Let every man abide in the same calling wherein he was called.

21. Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

22. For he that is called in the Lord, *being* a servant, is the

Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

23. Ye are bought with a price; be not ye the servants of men.

24. Brethren, let every man, wherein he is called, therein abide with God.

25. Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26. I suppose therefore that this is good for the present distress, I *say*, that *it is* good for a man so to be.

27. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

29. But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;

30. And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31. And they that use this world, as not abusing *it*: for the fashion of this world passeth away.

32. But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33. But he that is married careth for the things that are of the world, how he may please *his* wife.

34. There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37. Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38. So then he that giveth *her* in marriage doeth well; but he that giveth her *not* in marriage doeth better.

39. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40. But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

## CHAPTER 8

(1) To abstain from meats offered to idols. (8), (9) We must not abuse our Christian liberty, to the offence of our brethren.

Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2. And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know.

3. But if any man love God, the same is known of him.

4. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

5. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6. But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

7. Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9. But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak.

10. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11. And through thy knowledge shall the weak brother perish, for whom Christ died?

12. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

## CHAPTER 9

(1) He sheweth his liberty, (7) and that the minister ought to live by the gospel: (15) yet that himself hath of his own accord laboured freely, without worldly gain. (4) Our life is like unto a race.

Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2. If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3. Mine answer to them that do examine me is this,

4. Have we not power to eaet and to drink-

5. Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

6. Or I only and Barnabas, have not we power to forbear working?

7. Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8. Say I these things as a man? or saith not the law the same also?

9. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10. Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11. If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12. If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13. Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14. Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

15. But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

16. For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17. For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.

18. What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19. For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21. To them that are without law, as without law, (being not without law to God, but under the law to Christ), that I might gain them that are without law.

22. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

23. And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25. And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

26. I therefore so run, not as uncertainty; so fight I, not as one that beateth the air:

27. But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

## CHAPTER 10

(1) The Jew's sacraments are type of our's, (11) and their punishments our examples. (14) We must flee idolatry. 21) We must not profane the Lord's table: (24) and should have regard for our brethren.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2. And were all baptized unto Moses in the cloud and in the sea;

3. And did all eat the same spiritual meat;

4. And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

5. But with many of them God was not well pleased: for they were overthrown in the wilderness.

6. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7. Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9. Neither let us tempt Christ, as some of them also tempted, and were destroyed by serpents.

10. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12. Wherefore let him that thinketh he standeth take heed lest he fall.

13. There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear *it*.

14. Wherefore, my dearly beloved, flee from idolatry.

15. I speak as to wise men; judge ye what I say.

16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17. For we *being* many are not bread *and* one body: for we are all partakers of that one bread.

18. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19. What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20. But I *say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22. Do we provoke the Lord to jealousy? are we stronger than he?

23. All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24. Let no man seek his own, but every man another's *wealth*.

25. Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake:

26. For the earth *is* the Lord's, and the fulness thereof.

27. If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof:

29. Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

30. For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33. Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

## CHAPTER 11

(1) He reproveth them, because in holy assemblies (4) their men prayed with their heads covered, and (6) women with their heads uncovered, (17) and because generally their meetings were not for the better but for the worse, as (21) namely in profaning with their own feasts the Lord's supper. (23) Lastly, he calleth them to the first institution thereof.

BE ye followers of me, even as I also *am* of Christ.

2. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.

3. But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

4. Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5. But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7. For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8. For the man is not of the woman; but the woman of the man.

9. Neither was the man created for the woman; but the woman for the man.

10. For this cause ought the woman to have power on *her* head because of the angels.

11. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12. For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

13. Judge in yourselves: is it comely that a woman pray unto God uncovered?

14. Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15. But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

16. But if any man seem to be contentious, we have no such custom, neither the church of God.

17. Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19. For there must be also heresies among you, that they which are approved may be made manifest among you.

20. When ye come together therefore into one place, *this* is not to eat the Lord's supper.

21. For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

24. And when he had given thanks, he brake *it,* and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it,* in remembrance of me.

26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27. Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30. For this cause many *are* weak and sickly among you, and many sleep.

31. For if we would judge ourselves, we should not be judged.

32. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33. Wherefore, my brethren, when ye come together to eat, tarry one for another.

34. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

## CHAPTER 12

(1) Spiritual gifts (4) are divers, (7) yet all to profit withal. (8)

And to that end are diversely bestowed: (12) that by the like proportion, as the members of a natural body tend all to the (16) mutual decency, (22) service, and (26) succour of the same body; (27) so we should do one for another, to make up the mystical body of Christ.

Now concerning spiritual gifts, brethren, I would not have you ignorant.

2. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

4. Now there are diversities of gifts but the same Spirit.

5. And there are differences of administrations, but the same Lord.

6. And there are diversities of operations, but it is the same God which worketh all in all.

7. But the manifestation of the Spirit is given to every man to profit withal.

8. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9. To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10. To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

11. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we* be bond or free; and have been all made to drink into one Spirit.

14. For the body is not one member, but many.

15. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16. And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17. If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18. But now hath God set the members every one of them in the body, as it hath pleased him.

19. And if they were all one member, where *were* the body?

20. But now *are they* many members, yet but one body.
21. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.
22. Nay, much more those members of the body, which seem to be more feeble, are necessary:
23. And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.
24. For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:
25. That there should be no schism in the body; but *that* the members should have the same care one for another.
26. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.
27. Now ye are the body of Christ, and members in particular.
28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.
29. *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?
30. Have all the gifts of healing? do all speak with tongues? do all interpret?
31. But covert earnestly the best gifts: and yet shew I unto you a more excellent way.

## CHAPTER 13

(1) All gifts, (2), (3) how excellent soever, are nothing worth without charity. (4) The praises thereof.

Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.
2. And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.
3. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.
4. Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,
5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;
6. Rejoiceth not in iniquity, but rejoiceth in the truth;

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

8. Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9. For we know in part, and we prophesy in part.

10. But when that which is perfect is come, then that which is in art shall be done away.

11. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13. And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

## CHAPTER 14

(1) Prophecy is commended, (2), (3), (4) and preferred before speaking with tongues, (6) by a comparison drawn from musical instruments. (12) Both must be referred to edification, (22) as to their true and proper end. (34) Women are forbidden to speak in the church.

Follow after charity, and desire spiritual *gifts,* but rather that ye may prophesy.

2. For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him;* howbeit in the spirit he speaketh mysteries.

3. But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

4. He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5. I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7. And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8. For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9. So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10. There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12. Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

13. Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14. For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17. For thou verily givest thanks well, but the other is not edified.

18. I thank my God, I speak with tongues more than ye all:

19. Yet in the church I had rather speak five with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

21. In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23. If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

24. But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25. And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

26. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27. If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.
28. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.
29. Let the prophets speak two or three, and let the other judge.
30. If *any thing* be revealed to another that sitteth by, let the first hold his peace.
31. For ye may all prophesy one by one, that all my learn, and all may be comforted.
32. And the spirits of the prophets are subject to the prophets.
33. For God is not *the author* of confusion, but of peace, as in all churches of the saints.
34. Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.
35. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.
36. What? came the word of God out from you? or came it unto you only?
37. If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.
38. But if any man be ignorant let him be ignorant.
39. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.
40. Let all things be done decently and in order.

## CHAPTER 15

(3) By Christ's resurrection, (12) he proveth the necessity of our resurrection, against all such as deny the resurrection of the body. (21) The fruit, (35) and manner thereof, (51) and of the changing of them, that shall be found alive at the last day.

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
2. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.
3. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;
4. And that he was buried, and that he rose again the third day according to the scriptures:
5. And that he was seen of Cephas, then of the twelve:
6. After that, he was seen of above five hundred brethren at once;

of whom the greater part remain unto this present, but some are fallen asleep.

7. After that, he was seen of James; then of all the apostles.

8. And last of all he was seen of me also, as of one born out of due time.

9. For I am the least of the apostles, that am not meet to be called by apostle, because I persecuted the church of God.

10. But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11. Therefore whether *it were* I or they, so we preach, and so ye believed.

12. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13. But if there be no resurrection of the dead, then is Christ not risen:

14. And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16. For if the dead rise not, then is not Christ raised:

17. And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

18. Then they also which are fallen asleep in Christ are perished.

19. If in this life only we have hope in Christ, we are of all men most miserable.

20. But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

21. For since by man *came* death, by man *came* also the resurrection of the dead.

22. For as in Adam all die, even so in Christ shall all be made alive.

23. But every man in his order: Christ the firstfruits; afterward they that are Christ's at his coming.

24. Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25. For he must reign, till he hath put all enemies under his feet.

26. The last enemy *that* shall be destroyed *is* death.

27. For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

28. And when all things shall be subdued unto him, then shall the

Son also himself be subject unto him that put all things under him, that God may be all in all.

29. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30. And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

33. Be not deceived: evil communications corrupt good manners.

34. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

35. But some *man* will say, How are the dead raised up? and with what body do they come?

36. *Thou* fool, that which thou sowest is not quickened, except it die:

37. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

38. But God giveth it a body as it hath pleased him, and to every seed his own body.

39. All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40. *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41. *There is* one glory of sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42. So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43. It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45. And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

46. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47. The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48. As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53. For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55. O death, where *is* thy sting? O grave, where *is* thy victory?

56. The sting of death *is* sin; and the strength of sin *is* the law.

57. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

## CHAPTER 16

(1) He exhorteth them to relieve the brethren. (10) Commendeth Timothy, (13) and after friendly admonitions, (16) concludeth with divers salutations.

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3. And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

4. And if it be meet that I go also, they shall go with me.

5. Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7. For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8. But I will tarry at Ephesus until Pentecost.

9. For a great door and effectual is opened unto me, and *there are* many adversaries.

10. Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

11. Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12. As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13. Watch ye, stand fast in the faith, quit you like men, be strong.

14. Let all your things be done with charity.

15. I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

16. That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17. I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18. For they have refreshed my spirit and your's: therefore acknowledge ye them that are such.

19. The churches of Asia salute you. Aquila and Priscilla salute how much in the Lord, with the church that is in their house.

20. All the brethren greet you. Greet ye one another with an holy kiss.

21. The salutation of *me* Paul with mine own hand.

22. If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.

23. The grace of our Lord Jesus Christ *be* with you.

24. My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

# THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

## CHAPTER 1

(3) The apostle encourageth them against troubles, by the comforts and deliverances which God had given him in all his afflictions, (8) particularly in his late danger in Asia. (12) His sincere manner of preaching the immutable truth of the gospel. (15) He excuseth his not coming to them, as proceeding not of lightness, but of lenity towards them.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2. Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

3. Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6. And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7. And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10. Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us;*

11. Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

12. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13. For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14. As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* our's in the day of the Lord Jesus.

15. And in this confidence I was minded to come unto you before, that ye might have a second benefit;

16. And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa.

17. When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18. But *as* God *is* true, our word toward you was not yea and nay.

19. For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20. For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

21. Now he which establisheth us with you in Christ, and hath anointed us, *is* God;

22. Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23. Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

## CHAPTER 2

(1) Having shewed the reason why he came not to them, (6) he requireth them to forgive and to comfort the excommunicated person, (10) even as himself also upon his true repentance had forgiven him, (12) declaring withal why he departed from Troas to Macedonia, (14) and the happy success which God gave to his preaching in all places.

But I determined this with myself, that I would not come again to you in heaviness.

2. For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3. And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5. But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6. Sufficient to such a man *is* this punishment, which *was inflicted* of many.

7. So that contrariwise ye *ought* rather to forgive *him,* and comfort *him,* lest perhaps such a one should be swallowed up with overmuch sorrow.

8. Wherefore I beseech you that ye would confirm *your* love toward him.

9. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10. To whom ye forgive anything, I *forgive* also: for if I forgave any thing, to when I forgave *it,* for your sakes *forgave I it* in the person of Christ;

11. Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12. Furthermore, when I came to Thoas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13. I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14. Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the saviour of his knowledge by us in every place.

15. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16. To the one *we are* the savour of death unto death: and to the other the savour of life unto life. And who *is* sufficient for these things?

17. For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

## CHAPTER 3

(1) Lest their false teachers should charge him with vainglory, he sheweth the faith and graces of the Corinthians to be a sufficient commendation of his ministry. (6) Whereupon entering a compari-

son between the ministers of the law and of the gospel, (12) he proveth that his ministry is so far the more excellent, as the gospel of life and liberty is more glorious than the law of condemnation.

Do we begin again to commend ourselves? or need we, as some *others,* epistles of commendation to you, or *letters* of commendation from you?

2. Ye are our epistle written in our hearts, known and read of all men:

3. *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4. And such trust have we through Christ to God-ward:

5. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;

6. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

8. How shall not the ministration of the spirit be rather glorious?

9. For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11. For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12. Seeing then that we have such hope, we use great plainness of speech:

13. And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

14. But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

15. But even unto this day, when Moses is read, the vail is upon their heart.

16. Nevertheless when it shall turn to the Lord, the vail shall be taken away.

17. Now the Lord is that Spirit: and where the Spirit of the Lord *is,* there *is* liberty.

18. But we all, with open face beholding as in a glass the glory

of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

## CHAPTER 4

(1) He declareth how he hath used all sincerity and faithful diligence in preaching the gospel, (7) and how the troubles and persecutions which he daily endured for the same did redound to the praise of God's power, (12) the benefit of the church, (16) and the apostle's own eternal glory.

THEREFORE seeing we have this ministry, as we have received mercy; we faint not;

2. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3. But if our gospel be hid, it is hid to them that are lost:

4. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

7. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8. We *are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

9. Persecuted, but not forsaken; cast down, but not destroyed;

10. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12. So then death worketh in us, but life in you.

13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14. Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

15. For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.
17. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;
18. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

## CHAPTER 5

(1) That in his assured hope of immortal glory, (9) in expectance of it, and of the general judgment, he laboureth to keep a good conscience, (14) as one that, having received life from Christ, endeavoureth to live as a new creature to Christ only, (18) and by his ministry of reconciliation to reconcile others also in Christ to God.

For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.
2. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:
3. If so be that being clothed we shall not be found naked.
4. For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.
5. Now he that wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.
6. Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:
7. (For we walk by faith, not by sight:)
8. We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.
9. Wherefore we labour, that, whether present or absent, we may be accepted of him.
10. For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.
11. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.
12. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.
13. For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15. And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17. Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away: behold, all things are become new.

18. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

## CHAPTER 6

(1) That he hath approved himself a faithful minister of Christ, both by his exhortations, (3) by integrity of life, (4) and by patient enduring all kinds of affliction and disgraces for the gospel. (10) Of which he speaketh the more boldly amongst them, because his heart is open to them, (13) and he expecteth the like affection from them, (14) exhorting to flee the society and pollutions of idolaters, as being themselves temples of the living God.

We then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.

2. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3. Giving no offence in any thing, that the ministry be not blamed:

4. But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5. In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6. By pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned.

7. By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8. By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9. As unknown, and *yet* well known: as dying, and, behold, we live; as chastened, and not killed;

10. As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

11. O *ye* Corinthians, our mouth is open unto you, our heart is enlarged.

12. Ye are not straitened in us, but ye are straitened in your own bowels.

13. Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

14. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people.

17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you,

18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

## CHAPTER 7

(1) He proceedeth in exhorting them to purity of life, (2) and to bear him like affection as he doth to them. (3) He declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, (13) and of their loving kindness and obedience towards Titus, answerable to his former boastings of them.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2. Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3. I speak not *this* to condemn *you*: for I have said before, that ye are in our hearts to die and live with *you*.

4. Great *is* my boldness of speech toward you, great *is* my glory-

ing of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7. And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8. For through I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12. Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13. Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14. For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15. And his inward affection is more abundant toward you, whilst he recommendeth the obedience of you all, how with fear and trembling ye received him.

16. I rejoice therefore that I have confidence in you in all *things*.

## CHAPTER 8

(1) He stirreth them up to a liberal contribution for the poor saints at Jerusalem, by the example of the Macedonians, (7) by commendation of their former forwardness, (9) by the example of Christ, (14) and by the spiritual profit that shall be theirs: (16) commending to them the integrity and willingness of Titus, and

those other brethren, who upon his exhortation were purposely come to them for this business.

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2. How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3. For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

4. Praying us with much intreaty that we should receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5. And *this they did,* not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7. Therefore, as ye abound in every *thing in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.

8. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10. And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11. Now therefore perform the doing *of it;* that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12. For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13. For *I mean* not that other men be eased, and ye burdened:

14. But by an equality, *that* now at this time your abundance *may be a* supply for their want, that their abundance also may be *a supply* for your want: that there may be equality:

15. As it is written, He that *had* gathered much had nothing over; and he that *had gathered* little had no lack.

16. But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17. For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18. And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches;

19. And not *that* only, but who was also chosen of the churches

to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

20. Avoiding this, that no man should blame us in this abundance which is administered by us:

21. Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22. And we have sent with them our brother, whom we have often-times proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23. Whether *any do enquire* of Titus, *he is* my partner and fellow-helper concerning you: or our brethren *be enquired of, they are* the messengers of the churches, *and* the glory of Christ.

24. Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

## CHAPTER 9

(1) He yieldeth the reason why, though he knew their forwardness, he sent Titus and his brethren beforehand. (6) And he proceedeth in stirring them up to a bountiful alms, as being but a kind of sowing of seed, (10) which shall return a great increase to them, (13) and occasion a great sacrifice of thanksgiving unto God.

For *as* touching the ministering to the saints, it is superfluous for me to write to you:

2. For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4. Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

6. But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7. Every man according as he purposeth in his heart, *so let him give;* not grudingly, or of necessity: for God loveth a cheerful giver.

8. And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things,* may abound to every good work:

9. (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10. Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)

11. Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13. Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel or Christ, and for *your* liberal distribution unto them, and unto all *men;*

14. And by their prayer for you, which long after you for the exceeding grace of God in you.

15. Thanks *be* unto God for his unspeakable gift.

## CHAPTER 10

Against the false apostles, who disgraced the weakness of his person and bodily presence, he setteth out the spiritual might with which he is armed against all adversary powers, (7) assuring them that at his coming he will be found as mighty in word, as he is now in writing, (12) and withal reproving them for reaching out beyond their compass, and vaunting themselves in other men's labours.

Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you:

2. But I beseech *you,* that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3. For though we walk in the flesh, we do not war after the flesh:

4. (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)

5. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6. And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7. Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

8. For though I should boast somewhat more of our authority,

which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9. That I may not seem as if I would terrify you by letters.

10. For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

11. Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12. For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13. But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14. For we stretch not ourselves beyond *our measure,* as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ:

15. Not boasting of things without *our* measure, *that is,* of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16. To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.

17. But he that glorieth, let him glory in the Lord.

18. For not he that commendeth himself is approved, but whom the Lord commendeth.

## CHAPTER 11

(1) Out of his jealousy over the Corinthians by reason of false teachers, he entereth into a forced commendation of himself and of his preaching, (13) shewing that he was not inferior to those deceitful workers in any legal prerogative, (23) and in the service of Christ, and in all kind of sufferings, far superior.

Would to God ye could bear with me a little in *my* folly: and indeed bear with me.

2. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

3. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him.*

5. For I suppose I was not a whit behind the very chiefest apostles.

6. But though *I be* rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

7. Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8. I robbed other churches, taking wages *of them,* to do you service.

9. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself.*

10. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11. Wherefore? because I love you not? God knoweth.

12. But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13. For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14. And no marvel; for Satan himself is transformed into an angel of light.

15. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16. I say again, Let no man think me a fool! if otherwise, yet as a fool receive me, that I may boast myself a little.

17. That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

18. Seeing that many glory after the flesh, I will glory also.

19. For ye suffer fools gladly, seeing ye *yourselves* are wise.

20. For ye suffer, if a man bring you into bondage, if a man devour *you,* if a man take *of you,* if a man exalt himself, if a man smite you on the face.

21. I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

22. Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23. Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24. Of the Jews five times received I forty *stripes* save one.

25. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26. *In* journeying often, *in* perils of waters, *in* perils of robbers,

*in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28. Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29. Who is weak, and I am not weak? who is offended, and I burn not?

30. If I must needs glory, I will glory of the things which concern mine infirmities.

31. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33. And through a window in a basket was I let down by the wall, and escaped his hands.

## CHAPTER 12

(1) For commending his apostleship, though he might glory of his wonderful revelations, (9) he chooseth rather to glory of his infirmities, (11) blaming them for forcing him to this vain boasting. (14) He promiseth to come to them again, (20) although he feareth he shall to his grief find many offenders, and publick disorders there.

It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4. How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6. For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8. For this thing I besought the Lord thrice, that it might depart from me.

9. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11. I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13. For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14. Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

16. But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17. Did I make a gain of you by any of them whom I sent unto you?

18. I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19. Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

20. For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21. *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

## CHAPTER 13

(1) He threateneth severity against obstinate sinners. (5) Advising

them to a trial of their faith, (7) and to a reformation before his coming, (11) he concludeth with a general exhortation and prayer.

THIS *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

2. I told you before, and fortell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3. Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6. But I trust that ye shall know that we are not reprobates.

7. Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8. For we can do nothing against the truth, but for the truth.

9. For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10. Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12. Greet one another with an holy kiss.

13. All the saints salute you.

14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

## *THE PSALMS*

*Though the Hebrew title of the Book of Psalms is "The Book of Hymns" or "Book of Praises," it is by its first name that it is universally known. In Solomon's temple it was the manual of song-service, and its various collections of psalms date back to the third and second centuries B. C. Jewish tradition claims that David was not the author of all the psalms, but he evidently wrote the major portion of them. The echoes of the music, the original temple music to which the psalms were sung, have long since died away in the distant corridors of time, but Christianity has supplied new music, and many of the most beautiful of the psalms, their words carried over into all the tongues of the Christian world, still sound in the temples of to-day, to praise the same God whom David sang with such lofty and poetic fervor. It is curious to note that Adam, the Father of Mankind, according to the Talmud tradition, was the author of one of the psalms, and that Moses, Abraham and seven other collaborators also contributed to the Psalter. St. Jerome and other Christian writers declare that the Prophet Ezra collected the Psalms. The great beauty of the Psalms is the strain of lofty religious poetry which runs through them. It is not in certain "political" Psalms, which evidently date from periods in Jewish history later than David, the heroic days of the Maccabees, that we find the noblest moral and poetic thought, though some are full of dramatic power. It is those which sing with such poetic truth the poor and the needy, the righteous people of God suffering in silence at the hands of the wicked, yet filled with faith and trust in Jehovah, that stand out. Or, again, it is those ecstatic chants of praise to God, those outbursts of joy and gratitude for God's mercies which appeal to us to-day as they did to the singers who long since have crumbled to dust. Nor does any other book of the Old Testament more fully express the sense of Jehovah's forgiving grace and the certainty of redemption. In this, to the Christian, aside from any poetic and literary value, lies the great and unique merit of the Psalms.*

FREDERICK H. MARTENS.

# THE BOOK OF PSALMS

## PSALM 1

(1) The happiness of the godly. (4) The unhappiness of the ungodly.

BLESSED *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2. But his delight *is* in the law of the Lord; and in his law doth he meditate day and night.

3. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

4. The ungodly *are* not so: but *are* like the chaff which the wind driveth away.

5. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

## PSALM 2

(1) The kingdom of Christ. (10) Kings are exhorted to accept it.

WHY do the heathen rage, and the people imagine a vain thing?

2. The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, *saying,*

3. Let us break their bands asunder, and cast away their cords from us.

4. He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5. Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6. Yet have I set my king upon my holy hill of Zion.

7. I will declare the decree: the Lord hath said unto me, Thou *art* my Son; this day have I begotten thee.

8. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

9. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10. Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11. Serve the Lord with fear, and rejoice with trembling.

12. Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

## PSALM 3

The security of God's protection.

A Psalm of David, when he fled from Absalom his son

LORD, how are they increased that trouble me! many *are* they that rise up against me.

2. Many *there be* which say of my soul, *There is* no help for him in God. Selah.

3. But thou, O Lord, *art* a shield for me; my glory, and the lifter up of mine head.

4. I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah.

5. I laid me down and slept; I awaked; for the Lord sustained me.

6. I will not be afraid of ten thousands of people, that have set *themselves* against me round about.

7. Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies *upon* the cheek bone; thou hast broken the teeth of the ungodly.

8. Salvation *belongeth* unto the Lord: thy blessing *is* upon thy people. Selah.

## PSALM 4

(1) David prayeth for audience. (6) Man's happiness is in God's favour.

To the chief Musician on Neginoth, A Psalm of David.

HEAR me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; have mercy upon me, and hear my prayer.

2. O ye sons of men, how long *will ye turn* my glory into shame? *how long* will ye love vanity, *and* seek after leasing? Selah.

3. But know that the lord hath set apart him that is godly for himself: the Lord will hear when I call unto him.

4. Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5. Offer the sacrifices of righteousness, and put your trust in the Lord.

6. *There be* many that say, Who will shew us *any* good? Lord, lift thou up the light of thy countenance upon us.

7. Thou hast put gladness in my heart, more than in the time *that* their corn and their wine increased.

8. I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.

## PSALM 5

(4) God favoureth not the wicked. (7) David, professing his faith, prayeth unto God to guide him.

To the chief Musician upon Nehiloth, A Psalm of David.

GIVE ear to my words, O Lord, consider my meditation.

2. Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

3. My voice shalt thou hear in the morning, O Lord; in the morning will I direct *my prayer* unto thee, and will look up.

4. For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

5. The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

6. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man.

7. But as for me, I will come *into* thy house in the multitude of thy mercy: *and* in thy fear will I worship toward thy holy temple.

8. Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face.

9. For *there is* no faithfulness in their mouth; their inward part *is* very wickedness; their throat *is* an open sepulchre; they flatter with their tongue.

10. Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

11. But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendeth them: let them also that love thy name be joyful in thee.

12. For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as *with* a shield.

## PSALM 6

David's complaint in his sickness.

To the chief Musician on Neginoth upon Sheminith, A Psalm of David.

O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2. Have mercy upon me, O Lord; for I *am* weak: O Lord, heal me; for my bones are vexed.
3. My soul is also sore vexed: but thou, O Lord, how long?
4. Return, O Lord, deliver my soul: oh save me for thy mercies' sake.
5. For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?
6. I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.
7. Mine eye is consumed because of grief; it waxeth old because of all mine enemies.
8. Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping.
9. The Lord hath heard my supplication; the Lord will receive my prayer.
10. Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed suddenly.

## PSALM 7

(1) David prayeth against the malice of his enemies. (10) By faith he seeth his defence.

Shiggaion of David, which he sang unto the Lord, concerning the words of Cush the Benjamite.

O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:
2. Lest he tear my soul like a lion, rending *it* in pieces, while *there is* none to deliver.
3. O Lord my God, if I have done this; if there be iniquity in my hands;
4. If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)
5. Let the enemy persecute my soul, and take *it;* yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.
6. Arise, O Lord, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me *to* the judgment *that* thou hast commanded.
7. So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.
8. The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity *that is* in me.
9. Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.
10. My defence *is* of God, which saveth the upright in heart.

11. God judgeth the righteous, and God is angry *with the wicked* every day.
12. If he turn not, he will whet his sword; he hath bent his bow, and made it ready.
13. He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.
14. Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.
15. He made a pit, and digged it, and is fallen into the ditch *which* he made.
16. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.
17. I will praise the Lord according to his righteousness: and will sing praise to the name of the Lord most high.

## PSALM 8

God's glory is magnified by his works, and by his love to man.
To the chief Musician upon Gittith, A Psalm of David.

O LORD our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens.
2. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.
3. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;
4. What is man, that thou art mindful of him? and the son of man, that thou visitest him?
5. For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.
6. Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:
7. All sheep and oxen, yea, and the beasts of the field;
8. The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.
9. O Lord our God, how excellent *is* thy name in all the earth!

## PSALM 9

(1) David praiseth God for executing of judgment. (11) He inciteth others to praise him.
To the chief Musician upon Muth-labben, A Psalm of David.

I WILL praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works.

2. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

3. When mine enemies are turned back, they shall fall and perish at thy presence.

4. For thou hast maintained my right and my cause; thou satest in the throne judging right.

5. Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6. O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

7. But the Lord shall endure for ever: he hath prepared his throne for judgment.

8. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9. The Lord also will be a refuge for the oppressed, a refuge in times of trouble.

10. And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.

11. Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings.

12. When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.

13. Have mercy upon me, O Lord; consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:

14. That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

15. The heathen are sunk down into the pit *that* they made: in the net which they hid is their own foot taken.

16. The Lord is known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.

17. The wicked shall be turned into hell, *and* all the nations that forget God.

18. For the needy shall not alway be forgotten: the expectation of the poor shall *not* perish for ever.

19. Arise, O Lord; let not man prevail: let the heathen be judged in thy sight.

20. Put them in fear, O Lord: *that* the nations may know themselves *to be but* men. Selah.

## PSALM 10

(1) David complaineth to God of the outrage of the wicked. (12) He prayeth for remedy.

WHY standeth thou afar off, O Lord? *why* hidest thou *thyself* in times of trouble?

2. The wicked in *his* pride doth persecute the poor: let them be taken in the devices that they have imagined.

3. For the wicked boasteth of his heart's desire, and blesseth the covetous, *whom* the Lord abhorreth.

4. The wicked, through the pride of his countenance, will not seek *after God*: God *is* not in all his thoughts.

5. His ways are always grievous; thy judgments *are* far above out of his sight: *as for* all his enemies, he puffeth at them.

6. He hath said in his heart, I shall not be moved: for *I shall* never *be* in adversity.

7. His mouth is full of cursing and deceit and fraud: under his tongue *is* mischief and vanity.

8. He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.

9 He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

10. He croucheth, *and* humbleth himself; that the poor may fall by his strong ones.

11. He hath said in his heart, God hath forgotten: he hideth his face; he will never see *it*.

12. Arise, O Lord; O God, lift up thine hand: forget not the humble.

13. Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require *it*.

14. Thou hast seen *it;* for thou beholdest mischief and spite, to requite *it* with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.

15. Break thou the arm of the wicked and the evil *man*: seek out his wickedness *till* thou find none.

16. The Lord *is* King for ever and ever: the heathen are perished out of his land.

17. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

18. To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

## PSALM 11

(1) David encourageth himself in God against his enemies. (4) The providence and justice of God.

To the chief Musician, A Psalm of David.

IN the Lord put I my trust: how say ye to my soul, Flee *as* a bird to your mountain?

2. For, lo, the wicked bend *their* bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

3. If the foundations be destroyed, what can the righteous do?

4. The Lord *is* in his holy temple, the Lord's throne *is* in heaven: his eyes behold, his eyelids try, the children of men.

5. The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth.

6. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: *this shall be* the portion of their cup.

7. For the righteous Lord loveth righteousness; his countenance doth behold the upright.

## PSALM 12

(1) David, destitute of human comfort, craveth help of God. (3) God's judgments on the wicked.

To the chief Musician upon Sheminith, A Psalm of David.

HELP, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.

2. They speak vanity every one with his neighbour: *with* flattering lips *and* with a double heart do they speak.

3. The Lord shall cut off all flattering lips, *and* the tongue that speaketh proud things:

4. Who have said, With our tongue will we prevail; our lips *are* our own: who *is* lord over us?

5. For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set *him* in safety *from him that* puffeth at him.

6. The words of the Lord *are* pure words: *as* silver tried in a furnace of earth, purified seven times.

7. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever.

8. The wicked walk on every side, when the vilest men are exalted.

## PSALM 13

(1) David complaineth of delay in help. (5) He boasteth of divine mercy.

To the chief Musician, A Psalm of David.

How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?

2. How long shall I take counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?

3. Consider *and* hear me, O Lord my God: lighten mine eyes, lest I sleep the *sleep of* death;

4. Lest mine enemy say, I have prevailed against him; *and* those that trouble me rejoice when I am moved.

5. But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

6. I will sing unto the Lord, because he hath dealt bountifully with me.

## PSALM 14

(1) David describeth the corruption of a natural man. (7) He glorieth in the salvation of God.

To the chief Musician, A Psalm of David.

THE fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, *there is* none that doeth good.

2. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God.

3. They are all gone aside, they are *all* together become filthy: *there is* none that doeth good, no, not one.

4. Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the Lord.

5. There were they in great fear: for God *is* in the generation of the righteous.

6. Ye have shamed the counsel of the poor, because the Lord *is* his refuge.

7. Oh that the salvation of Israel *were come* out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

## PSALM 15

David describeth a citizen of Zion.

A Psalm of David.

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

2. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3. *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

4. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. *He that* sweareth to *his own* hurt, and changeth not.

5. *He that* putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these *things* shall never be moved.

## PSALM 16

(1) David, in distrust of merits, and hatred of idolatry, fleeth to God for preservation. (5) He sheweth the hope of his calling, of the resurrection, and life everlasting.

Michtam of David.

PRESERVE me, O God: for in thee do I put my trust.

2. *O my soul,* thou hast said unto the Lord, Thou *art* my Lord: my goodness *extendeth* not to thee;

3. *But* to the saints that *are* in the earth, and *to* the excellent, in whom *is* all my delight.

4. Their sorrows shall be multiplied *that* hasten *after* another *god*: their drink offerings of blood will I not offer, nor take up their names into my lips.

5. The Lord *is* the portion of mine inheritance and of my cup: thou maintainest my lot.

6. The lines are fallen unto me in pleasant *places;* yea, I have a goodly heritage.

7. I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons.

8. I have set the Lord always before me: because *he is* at my right hand, I shall not be moved.

9. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

10. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

11. Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

## PSALM 17

(1) David craveth defence of God against his enemies. (10) He sheweth their pride, craft, and eagerness.

A Prayer of David.

HEAR the right, O Lord, attend unto my cry, give ear unto my prayer, *that goeth* not out of feigned lips.

2. Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3. Thou hast proved mine heart; thou hast visited *me* in the night; thou hast tried me, *and* shalt find nothing; I am purposed *that* my mouth shall not transgress.

4. Concerning the works of men, by the word of thy lips I have kept *me from* the paths of the destroyer.

5. Hold up my goings in thy paths, *that* my footsteps slip not.

6. I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and hear* my speech.

7. Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust *in thee* from those that rise up *against them.*

8. Keep me as the apple of the eye, hide me under the shadow of thy wings.

9. From the wicked that oppress me, *from* my deadly enemies, *who* compass me about.

10. They are inclosed in their own fat: with their mouth they speak proudly.

11. They have now compassed us in our steps: they have set their eyes bowing down to the earth;

12. Like as a lion *that* is greedy of his prey, and as it were a young lion lurking in secret places.

13. Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, *which is* thy sword:

14. From men *which are* thy hand, O Lord, from men of the world, *which have* their portion in *this* life, and whose belly thou fillest with thy hid *treasure*: they are full of children, and leave the rest of their *substance* to their babes.

15. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

## PSALM 18

David praiseth God for his manifold and marvellous blessings.

To the chief Musician, A Psalm of David, the servant of the Lord, who spake unto the Lord the words of this song in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

I WILL love thee, O Lord, my strength.

2. The Lord *is* my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower.

3. I will call upon the Lord, *who is worthy* to be praised: so shall I be saved from mine enemies.

4. The sorrows of death compassed me, and the floods of ungodly men made me afraid.

5. The sorrows of hell compassed me about: the snares of death prevented me.

6. In my distress I call upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9. He bowed the heavens also, and came down: and darkness *was* under his feet.

10. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11. He made darkness his secret place; his pavilion round about him *were* dark waters *and* thick clouds of the skies.

12. At the brightness *that was* before him his thick clouds passed, hail *stones* and coals of fire.

13. The Lord also thundered in the heavens, and the Highest gave his voice; hail *stones* and coals of fire.

14. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

15. Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils.

16. He sent from above, he took me, he drew me out of many waters.

17. He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

18. They prevented me in the day of my calamity: but the Lord was my stay.

19. He brought me forth also in a large place; he delivered me, because he delighted in me.

20. The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

21. For I have kept the ways of the Lord, and have not wickedly departed from my God.

22. For all his judgments *were* before me, and I did not put away his statutes from me.

23. I was also upright before him, and I kept myself from mine iniquity.

24. Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.

25. With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;

26. With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.

27. For thou wilt save the afflicted people; but wilt bring down high looks.

28. For thou wilt light my candle: the Lord my God will enlighten my darkness.

29. For by thee I have run through a troop; and by my God have I leaped over a wall.

30. *As for* God, his way *is* perfect: the word of the Lord is tried: he *is* a buckler to all those that trust in him.

31. For who *is* God save the Lord? or who *is* a rock save our God?

32. *It is* God that girdeth me with strength, and maketh my way perfect.

33. He maketh my feet like hinds' *feet,* and setteth me upon my high places.

34. He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35. Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

36. Thou hast enlarged my steps under me, that my feet did not slip.

37. I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38. I have wounded them that they were not able to rise: they are fallen under my feet.

39. For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.

40. Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

41. They cried, but *there was* none to save *them*: *even* unto the Lord, but he answered them not.

42. Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

43. Thou hast delivered me from the strivings of the people; *and* thou hast made me the head of the heathen: a people *whom* I have not known shall serve me.

44. As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.

45. The strangers shall fade away, and be afraid out of their close places.

46. The Lord liveth; and blessed *be* my rock; and let the God of my salvation be exalted.

47. *It is* God that avengeth me, and subdueth the people under me.

48. He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

49. Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name.

50. Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

## PSALM 19

(1) The creatures shew God's glory. (7) The word his grace. (12) David prayeth for grace.

To the chief Musician, A Psalm of David.

THE heavens declare the glory of God; and the firmament sheweth his handywork.

2. Day unto day uttereth speech, and night unto night sheweth knowledge.

3. *There is* no speech nor language, *where* their voice is not heard.

4. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun.

5. Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race.

6. His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7. The law of the Lord *is* perfect, converting the soul: the testimony of the Lord *is* sure, making wise the simple.

8. The statutes of the Lord *are* right, rejoicing the heart: the commandment of the Lord *is* pure, enlightening the eyes.

9. The fear of the Lord *is* clean, enduring for ever: the judgments of the Lord *are* true *and* righteous altogether.

10. More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11. Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward.

12. Who can understand *his* errors? cleanse thou me from secret *faults.*

13. Keep back thy servant also from presumptuous *sins;* let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

## PSALM 20

The church's confidence in God's succour.

To the chief Musician, A Psalm of David.

THE Lord hear thee in the day of trouble; the name of the God of Jacob defend thee;

2. Send thee help from the sanctuary, and strengthen thee out of Zion;

3. Remember all thy offerings, and accept thy burnt sacrifice; Selah.

4. Grant thee according to thine own heart, and fulfil all thy counsel.

5. We will rejoice in thy salvation, and in the name of our God we will set up *our* banners: the Lord fulfill all thy petitions.

6. Now know I that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.

7. Some *trust* in chariots, and some in horses; but we will remember the name of the Lord our God.

8. They are brought down and fallen: but we are risen, and stand upright.

9. Save, Lord: let the king hear us when we call.

## PSALM 21

(1) A thanksgiving for victory. (7) Confidence of further success.

To the chief Musician, A Psalm of David.

THE king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice!

2. Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3. For thou preventest him with the blessings of goodness; thou settest a crown of pure gold on his head.

4. He asked life of thee, *and* thou gavest *it* him, *even* length of days for ever and ever.

5. His glory *is* great in thy salvation: honour and majesty hast thou laid upon him.

6. For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.

7. For the king trusteth in the Lord, and through the mercy of the most High he shall not be moved.

8. Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

9. Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them.

10. Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11. For they intended evil against thee: they imagined a mischievous device, *which* they are not able *to perform.*

12. Therefore shalt thou make them turn their back, *when* thou shalt make ready *thine arrows* upon thy strings against the face of them.

13. Be thou exalted, Lord, in thine own strength: *so* will we sing and praise thy power.

## PSALM 22

(1) David complaineth in great discouragement. (9) He prayeth in great distress. (23) He praiseth God.

To the chief Musician upon Aijeleth Shahar, A Psalm of David.

My God, my God, why hast thou forsaken me? *why art thou so* far from helping me, *and from* the words of my roaring?

2. O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

3. But thou *art* holy, *O thou* that inhabitest the praises of Israel.

4. Our fathers trusted in thee: they trusted, and thou didst deliver them.

5. They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6. But I *am* a worm, and no man; a reproach of men, and despised of the people.

7. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying,*

8. He trusted on the Lord *that* he would deliver him: let him deliver him, seeing he delighted in him.

9. But thou *art* he that took me out of the womb: thou didst make me hope *when I was* upon my mother's breasts.

10. I was cast upon thee from the womb: thou *art* my God from my mother's belly.

11. Be not far from me; for trouble *is* near; for *there is* none to help.

12. Many bulls have compassed me: strong *bulls* of Bashan have beset me round.

13. They gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

15. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16. For dogs have compassed me: the assembly of the wicked have inclosed me: they have pierced my hands and my feet.

17. I may tell all my bones: they look *and* stare upon me.

18. They part my garments among them, and cast lots upon my vesture.

19. But be not thou far from me, O Lord: O my strength, haste thee to help me.

20. Deliver my soul from the sword; my darling from the power of the dog.

21. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

22. I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23. Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

25. My praise *shall be* of thee in the great congregation: I will pay my vows before them that fear him.

26. The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever.

27. All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee.

28. For the kingdom *is* the Lord's: and he *is* the governor among the nations.

29. All *they that be* fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30. A seed shall serve him; it shall be accounted to the Lord for a generation.

31. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.

## PSALM 23

David's confidence in God's grace.

A Psalm of David.

THE Lord *is* my shepherd; I shall not want.

2. He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.

5. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

## PSALM 24

(1) God's lordship in the world. (3) The citizens of his spiritual kingdom. (7) An exhortation to receive him.

A Psalm of David.

THE earth *is* the Lord's, and the fulness thereof; the world, and they that dwell therein.

2. For he hath founded it upon the seas, and established it upon the floods.

3. Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

4. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

6. This *is* the generation of them that seek him, that seek thy face, O Jacob. Selah.

7. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8. Who *is* this King of glory? The Lord strong and mighty, the Lord mighty in battle.

9. Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

10. Who is this King of glory? The Lord of hosts, he *is* the King of glory. Selah.

## PSALM 25

(1) David's confidence in prayer. (7) He prayeth for remission of sins, (16) and for help in affliction.

A Psalm of David.

UNTO thee, O Lord, do I lift up my soul.

2. O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.

3. Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4. Shew me thy ways, O Lord; teach me thy paths.

5. Lead me in thy truth, and teach me: for thou *art* the God of my salvation; on thee do I wait all the day.

6. Remember, O Lord, thy tender mercies and thy loving kindnesses; for they *have been* ever of old.

7. Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord.

8. Good and upright *is* the Lord: therefore will he teach sinners in the way.

9. The meek will he guide in judgment: and the meek will he teach his way.

10. All the paths of the Lord *are* mercy and truth unto such as keep his covenant and his testimonies.

11. For thy name's sake, O Lord, pardon mine iniquity; for it *is* great.
12. What man *is* he that feareth the Lord? him shall he teach in the way *that* he shall choose.
13. His soul shall dwell at ease; and his seed shall inherit the earth.
14. The secret of the Lord *is* with them that fear him; and he will shew them his covenant.
15. Mine eyes *are* ever toward the Lord; for he shall pluck my feet out of the net.
16. Turn thee unto me, and have mercy upon me; for I *am* desolate and afflicted.
17. The troubles of my heart are enlarged: *O* bring thou me out of my distresses.
18. Look up on mine affliction and my pain; and forgive all my sins.
19. Consider mine enemies; for they are many; and they hate me with cruel hatred.
20. O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.
21. Let integrity and uprightness preserve me; for I wait on thee.
22. Redeem Israel, O God, out of all his troubles.

## PSALM 26

David resorteth unto God in confidence of his integrity.

A Psalm of David.

JUDGE me, O Lord; for I have walked in mine integrity: I have trusted also in the Lord; *therefore* I shall not slide.
2. Examine me, O Lord, and prove me; try my reins and my heart.
3. For thy loving kindness *is* before mine eyes: and I have walked in thy truth.
4. I have not sat with vain persons, neither will I go in with dissemblers.
5. I have hated the congregation of evil doers; and will not sit with the wicked.
6. I will wash mine hands in innocency: so will I compass thine altar, O Lord:
7. That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.
8. Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.
9. Gather not my soul with sinners, nor my life with bloody men:
10. In whose hands *is* mischief, and their right hand is full of bribes.

11. But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

12. My foot standeth in an even place: in the congregations will I bless the Lord.

## PSALM 27

(1) David sustaineth his faith by the power of God, (4) by his love to the service of God, (9) by prayer.

A Psalm of David.

THE Lord *is* my light and my salvation; whom shall I fear? the Lord *is* the strength of my life; of whom shall I be afraid?

2. When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I *be* confident.

4. One *thing* have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

5. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

6. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

7. Hear, O Lord, *when* I cry with my voice: have mercy also upon me, and answer me.

8. *When thou saidst,* Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

9. Hide not thy face *far* from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

10. When my father and my mother forsake me, then the Lord will take me up.

11. Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

12. Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

13. *I had fainted,* unless I had believed to see the goodness of the Lord in the land of the living.

14. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

## PSALM 28

(1) David prayeth earnestly against his enemies. (6) He blesseth God. (9) He prayeth for the people.

A Psalm of David.

Unto thee will I cry, O Lord my rock; be not silent to me: lest, *if* thou be silent to me, I become like them that go down into the pit.

2. Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.

3. Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief *is* in their hearts.

4. Give them according to their deeds, and according to the wickedness of their endeavours: give them after the works of their hands; render to them their desert.

5. Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.

6. Blessed *be* the Lord, because he hath heard the voice of my supplications.

7. The Lord *is* my strength and my shield; my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise him.

8. The Lord *is* their strength, and he *is* the saving strength of his anointed.

9. Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

## PSALM 29

(1) Princes are exhorted to give glory to God (3) by reason of his power, (11) and protection of his people.

A Psalm of David.

Give unto the Lord, O ye mighty, give unto the Lord glory and strength.

2. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

3. The voice of the Lord *is* upon the waters: the God of glory thundereth: the Lord *is* upon many waters.

4. The voice of the Lord *is* powerful; the voice of the Lord *is* full of majesty.

5. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon.

6. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

7. The voice of the Lord divideth the flames of fire.

8. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh.

9. The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of *his* glory.

10. The Lord sitteth upon the flood; yea, the Lord sitteth King for ever.

11. The Lord will give strength unto his people; the Lord will bless his people with peace.

## PSALM 30

(1) David praiseth God for his deliverance. (4) He exhorteth others to praise him.

A Psalm and Song at the dedication of the house of David.

I WILL extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me.

2. O Lord my God, I cried unto thee, and thou hast healed me.

3. O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

4. Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.

5. For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning.

6. And in my prosperity I said, I shall never be moved.

7. Lord, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, *and* I was troubled.

8. I cried to thee, O Lord; and unto the Lord I made supplication.

9. What profit *is there* in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?

10. Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

11. Thou has turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

12. To the end that *my* glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever.

## PSALM 31

(1) David shewing his confidence in God, craveth his help. (7) He rejoiceth in his mercy. (19) He praiseth God for his goodness.

To the chief Musician, A Psalm of David.

IN thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

2. Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me.

3. For thou *art* my rock and my fortress; therefore for thy name's sake lead me, and guide me.

4. Pull me out of the net that they have laid privily for me: for thou *art* my strength.

5. Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

6. I have hated them that regard lying vanities: but I trust in the Lord.

7. I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

8. And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.

9. Have mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief, *yea,* my soul and my belly.

10. For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

11. I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

12. I am forgotten as a dead man out of mind: I am like a broken vessel.

13. For I have heard the slander of many: fear *was* on every side: while they took counsel together against me, they devised to take away my life.

14. But I trusted in thee, O Lord: I said, Thou *art* my God.

15. My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16. Make thy face to shine upon thy servant: save me for thy mercies' sake.

17. Let me not be ashamed, O Lord; for I have called upon thee: let the wicked be ashamed, *and* let them be silent in the grave.

18. Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.

19. *Oh* how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men!

20. Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

21. Blessed *be* the Lord: for he hath shewed me his marvellous kindness in a strong city.

22. For I said in my haste, I am cut off from this before thine

eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.

23. O love the Lord, all ye his saints: *for* the Lord preserveth the faithful, and plentifully rewardeth the proud doer.

24. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.

## PSALM 32

(1) Blessedness consisteth in remission of sins. (3) Confession of sins giveth ease to the conscience.

A Psalm of David, Maschil.

BLESSED *is he whose* transgression *is* forgiven, *whose* sin *is* covered.

2. Blessed *is* the man unto whom the Lord imputeth not iniquity, and in whose spirit *there is* no guile.

3. When I kept silence, my bones waxed old through my roaring all the day long.

4. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

5. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah.

6. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

7. Thou *art* my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

8. I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

9. Be ye not as the horse, *or* as the mule, *which* have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

10. Many sorrows *shall be* to the wicked: but he that trusteth in the Lord, mercy shall compass him about.

11. Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.

## PSALM 33

(1) God is to be praised for his goodness, (6) for his power, (12) and for his providence. (20) Confidence is to be placed in God.

REJOICE in the Lord, O ye righteous: *for* praise is comely for the upright.

2. Praise the Lord with harp: sing unto him with the psaltery *and* an instrument of ten strings.

3. Sing unto him a new song; play skilfully with a loud noise.
4. For the word of the Lord *is* right; and all his works *are done* in truth.
5. He loveth righteousness and judgment: the earth is full of the goodness of the Lord.
6. By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.
7. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses.
8. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him.
9. For he spake, and it was *done;* he commanded, and it stood fast.
10. The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.
11. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.
12. Blessed *is* the nation whose God *is* the Lord; *and* the people *whom* he hath chosen for his own inheritance.
13. The Lord looketh from heaven; he beholdeth all the sons of men.
14. From the place of his habitation he looketh upon all the inhabitants of the earth.
15. He fashioneth their hearts alike; he considereth all their works.
16. There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.
17. An horse *is* a vain thing for safety: neither shall he deliver *any* by his great strength.
18. Behold, the eye of the Lord *is* upon them that fear him, upon them that hope in his mercy;
19. To deliver their soul from death, and to keep them alive in famine.
20. Our soul waiteth for the Lord: he *is* our help and our shield.
21. Four our heart shall rejoice in him, because we have trusted in his holy name.
22. Let thy mercy, O Lord, be upon us, according as we hope in thee.

## PSALM 34

(1) David praiseth God, and exhorteth others thereto by his experience. (8) They are blessed that trust in God. (11) He exhorteth to the fear of God.

A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.

I WILL bless the Lord at all times: his praise *shall* continually *be* in my mouth.

2. My soul shall make her boast in the Lord: the humble shall hear *thereof,* and be glad.

3. O magnify the Lord with me, and let us exalt his name together.

4. I sought the Lord, and he heard me, and delivered me from all my fears.

5. They looked unto him, and were lightened: and their faces were not ashamed.

6. This poor man cried, and the Lord heard *him,* and saved him out of all his troubles.

7. The angel of the Lord encampeth round about them that fear him, and delivereth them.

8. O taste and see that the Lord *is* good: blessed *is* the man *that* trusteth in him.

9. O fear the Lord, ye his saints: for *there is* no want to them that fear him.

10. The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good *thing.*

11. Come, ye children, hearken unto me: I will teach you the fear of the Lord.

12. What man *is he that* desireth life, *and* loveth *many* days, that he may see good?

13. Keep thy tongue from evil, and thy lips from speaking guile.

14. Depart from evil, and do good; seek peace, and pursue it.

15. The eyes of the Lord *are* upon the righteous, and his ears *are open* unto their cry.

16. The face of the Lord *is* against them that do evil, to cut off the remembrance of them from the earth.

17. *The righteous* cry and the Lord heareth, and delivereth them out of all their troubles.

18. The Lord *is* nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

19. Many *are* the afflictions of the righteous: but the Lord delivereth him out of them all.

20. He keepeth all his bones: not one of them is broken.

21. Evil shall slay the wicked: and they that hate the righteous shall be desolate.

22. The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

## PSALM 35

(1) David prayeth for his own safety, and his enemies' confusion.

(11) He complaineth of their wrongful dealing. (22) He inciteth God against them.

A Psalm of David.

PLEAD *my cause,* O Lord, with them that strive with me: fight against them that fight against me.

2. Take hold of shield and buckler, and stand up for mine help.

3. Draw out also the spear, and stop *the way* against them that persecute me: say unto my soul, I *am* thy salvation.

4. Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

5. Let them be as chaff before the wind: and let the angel of the Lord chase *them.*

6. Let their way be dark and slippery: and let the angel of the Lord persecute them.

7. For without cause have they hid for me their net *in* a pit, *which* without cause they have digged for my soul.

8. Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.

9. And my soul shall be joyful in the Lord: it shall rejoice in his salvation.

10. All my bones shall say, Lord, who *is* like unto thee, which delivereth the poor from him that is strong for him, yea, the poor and the needy from him that spoileth him?

11. False witnesses did rise up; they laid to my charge *things* that I knew not.

12. They rewarded me evil for good *to* the spoiling of my soul.

13. But as for me, when they were sick, my clothing *was* sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.

14. I behaved myself as though *he had been* my friend *or* brother: I bowed down heavily, as one that mourneth *for his* mother.

15. But in mine adversity they rejoiced, and gathered themselves together: *yea,* the abjects gathered themselves together against me, and I knew *it* not; they did tear *me,* and ceased not:

16. With hypocritical mockers in feasts, they gnashed upon me with their teeth.

17. Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions.

18. I will give thee thanks in the great congregation: I will praise thee among much people.

19. Let not them that are mine enemies wrongfully rejoice over me: *neither* let them wink with the eye that hate me without a cause.

20. For they speak not peace: but they devise deceitful matters against *them that are* quiet in the land.

21. Yea, they opened their mouth wide against me, *and* said, Aha, aha, our eye hath seen *it*.

22. *This* thou hast seen, O Lord: keep not silence: O Lord, be not far from me.

23. Stir up thyself, and awake to my judgment, *even* unto my praise all the day long.

24. Judge me, O Lord my God, according to thy righteousness; and let them not rejoice over me.

25. Let them not say in their hearts, Ah so would we have it: let them not say, We have swallowed him up.

26. Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify *themselves* against me.

27. Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant.

28. And my tongue shall speak of thy righteousness *and* of thy cause, my God and my Lord.

## PSALM 36

(1) The grievous estate of the wicked. (5) Excellency of God's mercy. (10) David prayeth for favours.

To the chief Musician, A Psalm of David the servant of the Lord.

THE transgression of the wicked saith within my heart, *that there is* no fear of God before his eyes.

2. For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

3. The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good.

4. He deviseth mischief upon his bed; he setteth himself in a way *that is* not good; he abhorreth not evil.

5. Thy mercy, O Lord, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.

6. Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O Lord, thou preserveth man and beast.

7. How excellent *is* thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.

8. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

9. For with thee *is* the fountain of life: in thy light shall we see light.

10. O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.
11. Let not the foot of pride come against me, and let not the hand of the wicked remove me.
12. There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

## PSALM 37

David persuadeth to patience and confidence in God, by the different estate of the godly and the wicked.

A Psalm of David.

FRET not thyself because of evildoers, neither be thou envious against the workers of iniquity.
2. For they shall soon be cut down like the grass, and wither as the green herb.
3. Trust in the Lord, and do good; *so* shalt thou dwell in the land, and verily thou shalt be fed.
4. Delight thyself also in the Lord; and he shall give thee the desires of thy heart.
5. Commit thy way unto the Lord; trust also in him; and he shall bring *it* to pass.
6. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.
7. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.
8. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.
9. For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.
10. For yet a little while, and the wicked *shall* not *be*: yea, thou shalt diligently consider his place, and it *shall* not *be*.
11. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.
12. The wicked plotteth against the just, and gnasheth upon him with his teeth.
13. The Lord shall laugh at him: for he seeth that his day is coming.
14. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay such as be of upright conversation.
15. Their sword shall enter into their own heart, and their bows shall be broken.
16. A little that a righteous man hath *is* better than the riches of many wicked.

17. For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.

18. The Lord knoweth the days of the upright: and their inheritance shall be for ever.

19. They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

20. But the wicked shall perish, and the enemies of the Lord *shall be* as the fat of lambs: they shall consume; into smoke shall they consume away.

21. The wicked borroweth, and payeth not again; but the righteous sheweth mercy, and giveth.

22. For *such as be* blessed of him shall inherit the earth; and *they that be* cursed of him shall be cut off.

23. The steps of a *good* man are ordered by the Lord: and he delighteth in his way.

24. Though he fall, he shall not be utterly cast down: for the Lord upholdeth *him with* his hand.

25. I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

26. *He is* ever merciful, and lendeth; and his seed *is* blessed.

27. Depart from evil, and do good; and dwell for evermore.

28. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

29. The righteous shall inherit the land, and dwell therein for ever.

30. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31. The law of his God *is* in his heart; none of his steps shall slide.

32. The wicked watcheth the righteous, and seeketh to slay him.

33. The Lord will not leave him in his hand, nor condemn him when he is judged.

34. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it*.

35. I have seen the wicked in great power, and spreading himself like a green bay tree.

36. Yet he passed away, and, lo, he *was* not: yea, I sought him, but he could not be found.

37. Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace.

38. But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

39. But the salvation of the righteous *is* of the Lord: *he is* their strength in the time of trouble.

40. And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

## PSALM 38

David moveth God to take compassion of his pitiful case.

A Psalm of David, to bring to remembrance.

O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2. For thine arrows stick fast in me, and thy hand presseth me sore.

3. *There is* no soundness in my flesh because of thine anger; neither *is there any* rest in my bones because of my sins.

4. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

5. My wounds stink *and* are corrupt because of my foolishness.

6. I am troubled; I am bowed down greatly; I go mourning all the day long.

7. For my loins are filled with a loathsome *disease*: and *there is* no soundness in my flesh.

8. I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

9. Lord, all my desire *is* before thee; and my groaning is not hid from thee.

10. My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.

11. My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off.

12. They also that seek after my life lay snares *for me*: and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

13. But I, as a deaf *man*, heard not; and *I was* as a dumb man *that* openeth not his mouth.

14. Thus I was as a man that heareth not, and in whose mouth *are* no reproofs.

15. For in thee, O Lord, do I hope: thou wilt hear, O Lord my God.

16. For I said, *Hear me*, lest *otherwise* they should rejoice over me: when my foot slippeth, they magnify *themselves* against me.

17. For I *am* ready to halt, and my sorrow *is* continually before me.

18. For I will declare mine iniquity; I will be sorry for my sin.

19. But mine enemies *are* lively, *and* they are strong: and they that hate me wrongfully are multiplied.

20. They also that render evil for good are mine adversaries; because I follow *the thing that* good *is.*
21. Forsake me not, O Lord: O my God, be not far from me.
22. Make haste to help me, O Lord my salvation.

## PSALM 39

(1) David's care of his thoughts. (4) Of the brevity and vanity of life.

To the chief Musician, even to Jeduthun, A Psalm of David.

I SAID, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.
2. I was dumb with silence, I held my peace, *even* from good; and my sorrow was stirred.
3. My heart was hot within me, while I was musing the fire burned: *then* spake I with my tongue,
4. Lord, make me to know mine end, and the measure of my days, what it *is; that* I may know how frail I *am.*
5. Behold, thou hast made my days *as* an handbreadth; and mine age *is* as nothing before thee: verily every man at his best state *is* altogether vanity. Selah.
6. Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up *riches,* and knoweth not who shall gather them.
7. And now, Lord, what wait I for? my hope *is* in thee.
8. Deliver me from all my transgressions: make me not the reproach of the foolish.
9. I was dumb, I opened not my mouth; because thou didst *it.*
10. Remove thy stroke away from me; I am consumed by the blow of thine hand.
11. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man *is* vanity. Selah.
12. Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I *am* a stranger with thee, *and* a sojourner, as all my fathers *were.*
13. O spare me, that I may recover strength, before I go hence, and be no more.

## PSALM 40

(1) The benefit of confidence in God. (6) Obedience is the best sacrifice. (11) The sense of David's evils inflameth his prayer.

To the chief Musician, A Psalm of David.

I WAITED patiently for the Lord; and he inclined unto me, and heard my cry.

2. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, *and* established my goings.

3. And he hath put a new song in my mouth, *even* praise unto our God: many shall see *it,* and fear, and shall trust in the Lord.

4. Blessed *is* that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.

5. Many, O Lord my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which are* to us-ward: they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them,* they are more than can be numbered.

6. Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

7. Then said I, Lo, I come: in the volume of the book *it is* written of me,

8 I delight to do thy will, O my God: yea, thy law *is* within my heart.

9. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest.

10. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

11. Withhold not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me.

12. For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.

13. Be pleased, O Lord, to deliver me: O Lord, make haste to help me.

14. Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

15. Let them be desolate for a reward of their shame that say unto me, Aha, aha.

16. Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified.

17. But I *am* poor and needy; *yet* the Lord thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

## PSALM 41

(1) God's care of the poor. (4) David complaineth of his enemies' treachery. (10) He fleeth to God for succour.

To the chief Musician, A Psalm of David.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.

2. The Lord will preserve him, and keep him alive; *and* he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

3. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

4. I said, Lord, be merciful unto me: heal my soul; for I have sinned against thee.

5. Mine enemies speak evil of me, When shall he die, and his name perish?

6. And if he come to see *me,* he speaketh vanity: his heart gathereth iniquity to itself; *when* he goeth abroad, he telleth *it.*

7. All that hate me whisper together against me: against me do they devise my hurt.

8. An evil disease, *say they,* cleaveth fast unto him: and *now* that he lieth he shall rise up no more.

9. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me.

10. But thou, O Lord, be merciful unto me, and raise me up, that I may requite them.

11. By this I know that thou favourest me, because mine enemy doth not triumph over me.

12. And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

13. Blessed *be* the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen.

## PSALM 42

David's zeal to serve God in the temple.

To the chief Musician, Maschil, for the sons of Korah.

As the hart panteth after the water brooks, so panteth my soul after thee, O God.

2. My soul thirsteth for God, for the living God: when shall I come and appear before God?

3. My tears have been my meat day and night, while they continually say unto me, Where *is* thy God?

4. When I remember these *things,* I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

5. Why art thou cast down, O my soul? and *why* art thou disquieted in me? hope thou in God: for I shall yet praise him *for* the help of his countenance.

6. O my God, my soul is cast down within me: therefore will I

remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

7. Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

8. *Yet* the Lord will command his lovingkindness in the daytime, and in the night his song *shall be* with me, *and* my prayer unto the God of my life.

9. I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10. *As* with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where *is* thy God?

11. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

## PSALM 43

(1) David, praying to be restored to the temple, promiseth to serve God joyfully. (5) He encourageth his soul to trust in God.

JUDGE me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.

2. For thou *art* the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3. O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

4. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God.

5. Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

## PSALM 44

(1) The church, in memory of former favours, (9) complaineth of present evils, (23) and fervently prayeth for succour.

To the chief Musician for the sons of Korah, Maschil.

WE have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old.

2. *How* thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out.

3. For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

4. Thou art my King, O God: command deliverances for Jacob.
5. Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.
6. For I will not trust in my bow, neither shall my sword save me.
7. But thou hast saved us from our enemies, and hast put them to shame that hated us.
8. In God we boast all the day long, and praise thy name for ever. Selah.
9. But thou hast cast off, and put us to shame; and goest not forth with our armies.
10. Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.
11. Thou hast given us like sheep *appointed* for meat; and hast scattered us among the heathen.
12. Thou sellest thy people for nought, and dost not increase *thy wealth* by their price.
13. Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.
14. Thou makest us a byword among the heathen, a shaking of the head among the people.
15. My confusion *is* continually before me, and the shame of my face hath covered me,
16. For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.
17. All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.
18. Our heart is not turned back, neither have our steps declined from thy way;
19. Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.
20. If we have forgotten the name of our God, or stretched out our hands to a strange god;
21. Shall not God search this out? for he knoweth the secrets of the heart.
22. Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.
23. Awake, why sleepest thou, O Lord? arise, cast *us* not off for ever.
24. Wherefore hidest thou thy face, *and* forgettest our affliction and our oppression?
25. For our soul is bowed down to the dust: our belly cleaveth unto the earth.
26. Arise for our help, and redeem us for thy mercies' sake.

## PSALM 45

The majesty and grace of Christ's kingdom.

To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves.

My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.

2. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

3. Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty.

4. And in thy majesty ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things.

5. Thine arrows *are* sharp in the heart of the king's enemies; whereby the people fall under thee.

6. Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.

7. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

8. All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.

9. Kings' daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

10. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

11. So shall the king greatly desire thy beauty: for he *is* thy Lord; and worship thou him.

12. And the daughter of Tyre *shall be there* with a gift; *even* the rich among the people shall intreat thy favour.

13. The king's daughter *is* all glorious within: her clothing *is* of wrought gold.

14. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

15. With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

16. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

17. I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

## PSALM 46

The confidence which the church hath in God.

To the chief Musician for the sons of Korah, A Song upon Alamoth.

GOD *is* our refuge and strength, a very present help in trouble.
2. Therefore will not we fear, though the earth be removed, and thou the mountains be carried into the midst of the sea;
3. *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah.
4. *There is* a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.
5. God *is* in the midst of her; she shall not be moved: God shall help her, *and that* right early.
6. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.
7. The Lord of hosts *is* with us; the God of Jacob *is* our refuge. Selah.
8. Come, behold the works of the Lord, what desolations he hath made in the earth.
9. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.
10. Be still, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.
11. The Lord of hosts *is* with us; the God of Jacob *is* our refuge. Selah.

## PSALM 47

The nations are exhorted cheerfully to entertain the kingdom of Christ.

To the chief Musician, A Psalm for the sons of Korah.

O CLAP your hands, all ye people; shout unto God with the voice of triumph.
2. For the Lord most high *is* terrible; *he is* a great King over all the earth.
3. He shall subdue the people under us, and the nations under our feet.
4. He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.
5. God is gone up with a shout, the Lord with the sound of a trumpet.
6. Sing praises to God, sing praises: sing praises unto our King, sing praises.
7. For God *is* the King of all the earth: sing ye praises with understanding.
8. God reigneth over the heathen: God sitteth upon the throne of his holiness.

9. The princes of the people are gathered together, *even* the people of the God of Abraham: for the shields of the earth *belong* unto God: he is greatly exalted.

## PSALM 48

The ornaments and privileges of the church.

A Song and Psalm for the sons of Korah.

GREAT *is* the Lord, and greatly to be praised in the city of our God, *in* the mountain of his holiness.

2. Beautiful for situation, the joys of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King.

3. God is known in her palaces for a refuge.

4. For, lo, the kings were assembled, they passed by together.

5. They saw *it,* and so they marvelled; they were troubled *and* hasted away.

6. Fear took hold upon them there, *and* pain, as of a woman in travail.

7. Thou breakest the ships of Tarshish with an east wind.

8. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. Selah.

9. We have thought of thy lovingkindness, O God, in the midst of thy temple.

10. According to thy name, O God, so *is* thy praise unto the ends of the earth: thy right hand is full of righteousness.

11. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12. Walk about Zion, and go round about her: tell the towers thereof.

13. Mark ye well her bulwarks, consider her palaces; that ye may tell *it* to the generation following.

14. For this God *is* our God for ever and ever: he will be our guide *even* unto death.

## PSALM 49

The psalmist calls upon all the earth to hear him.

To the chief Musician, A Psalm for the sons of Korah.

HEAR this, all *ye* people; give ear, all *ye* inhabitants of the world:

2. Both low and high, rich and poor, together.

3. My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding.

4. I will incline mine ear to a parable: I will open my dark saying upon the harp.

5. Wherefore should I fear in the days of evil, *when* the iniquity of my heels shall compass me about?

6. They that trust in their wealth, and boast themselves in the multitude of their riches;

7. None *of them* can by any means redeem his brother, nor give to God a ransom for him:

8. (For the redemption of their soul *is* precious, and it ceaseth for ever:)

9. That he should still live for ever, *and* not see corruption.

10. For he seeth *that* wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

11. Their inward thought *is, that* their houses *shall continue* for ever, *and* their dwelling places to all generations; they call *their* lands after their own names.

12. Nevertheless man *being* in honour abideth not: he is like the beasts *that* perish.

13. This their way *is* their folly: yet their posterity approve their sayings. Selah.

14. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

15. But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

16. Be not thou afraid when one is made rich, when the glory of his house is increased;

17. For when he dieth he shall carry nothing away: his glory shall not descend after him.

18. Though while he lived he blessed his soul: and *men* will praise thee, when thou doest well to thyself.

19. He shall go to the generation of his fathers; they shall never see light.

20. Man *that is* in honour, and understandeth not, is like the beasts that perish.

## PSALM 50

(1) The majesty of God in the church. (5) His order to gather saints. (7) The pleasure of God is not in ceremonies, (14) but in sincerity of obedience.

A Psalm of Asaph.

THE mighty God, *even* the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

2. Out of Zion, the perfection of beauty, God hath shined.

3. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4. He shall call to the heavens from above, and to the earth, that he may judge his people.

5. Gather my saints together unto me; those that have made a covenant with me by sacrifice.

6. And the heavens shall declare his righteousness: for God *is* judge himself. Selah.

7. Hear, O my people, and I will speak; O Israel, and I will testify against thee: I *am* God, *even* thy God.

8. I will not reprove thee for thy sacrifices or thy burnt offerings, *to have been* continually before me.

9. I will take no bullock out of thy house, *nor* he goats out of thy folds.

10. For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.

11. I know all the fowls of the mountains: and the wild beasts of the field *are* mine.

12. If I were hungry, I would not tell thee: for the world *is* mine, and the fulness thereof.

13. Will I eat the flesh of bulls, or drink the blood of goats?

14. Offer unto God thanksgiving; and pay thy vows unto the most High:

15. And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

16. But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth?

17. Seeing thou hatest instruction, and castest my word behind thee.

18. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

19. Thou givest thy mouth to evil, and thy tongue frameth deceit.

20. Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

21. These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes.

22. Now consider this, ye that forget God, lest I tear *you* in pieces, and *there be* none to deliver.

23. Whoso offereth praise glorifieth me: and to him that ordereth *his* conversation *aright* will I shew the salvation of God.

## PSALM 51

(1) David prayeth for remission of sins, whereof he maketh a deep confession. (6) He prayeth for sanctification, &c.

To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

HAVE mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

2. Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3. For I acknowledge my trangressions: and my sin *is* ever before me.

4. Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

5. Behold, I was shapen in iniquity; and in sin did my mother conceive me.

6. Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

7. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

8. Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.

9. Hide thy face from my sins, and blot out all mine iniquities.

10. Create in me a clean heart, O God; and renew a right spirit within me.

11. Cast me not away from thy presence; and take not thy holy spirit from me.

12. Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.

13. *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

14. Deliver me from bloodguiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness.

15. O Lord, open thou my lips; and my mouth shall shew forth thy praise.

16. For thou desirest not sacrifice; else would I give *it*: thou delightest not in burnt offering.

17. The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19. Then shalt thou be pleased with the sacrifices for righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

# THE BIBLE OF ISLAM

*The Koran—the Bible of the Mohammedan world—is the holy book which turned a number of wild Arabian desert tribes into a single religious and political community which, in turn, united many peoples widely different in origin into one great organization, a "nation" formed on a basis of religion instead of one of race or color. Mohammed is the one and sole author of the Koran. As a Bible it is unequal in literary merit. Its style is wild, often exaggerated and rhapsodic. But it is inspired in the sense that it represents the sincere utterances of a man who believed he had a divine message, and a divine warrent for its delivery.*

*Strained through the fervid, fanciful brain of the Arab camel-driver, Bible reminiscences, Talmudic Jewish traditions, Christian legends and the wild heathen folk-lore of his native deserts were jumbled together into new forms, and came out as—the Koran. To the pious Moslem the Koran is perfect in every way. It is perfect in content and expression. Its 114 Suras or chapters include everything a good follower of the prophet must know to make his life on earth what it should be, and to secure his translation to the paradise, fragrant with musk and full of beautiful houris, which is Allah's reward for the true believer. Mohammed, like Buddha and the Christ, "spoke," he did not "write." During Mohammed's life-time the Koran existed only in the memories of his disciples, or perhaps, in a few disjointed notes. Not until after his death was the Koran actually collected by Zaid Ibn Thabit, one of the Prophet's disciples, who had been his amenuensis. He gathered together the fragments of Islam's Bible from every quarter, "from date leaves and tablets of stone and the breasts (or, as we would say, the "memories") of men." In the reign of the Khalif Othman, the original compiler and a commission of twelve others settled the definitive version. All other copies of the Koran were then burned up, and this authentic and othordox version is the one still used in every Moslem land. Fantastic and even childish as it often is, the Mohammedan Bible—though it justifies bloodshedding, persecution, slavery and polygamy—attributes Power, Universal Providence, Knowledge and Unity to the One God of heaven and earth, and displays the deepest and most fervent faith in Him. And its fine moral earnestness, combined with an adaptability to a distinctively Oriental point of view in the presentation of the belief in One Supreme Godhead, with Mohammed as his greatest Prophet, has made the Koran a Bible which represents the Gospel truth to more than 100,000,000 believers. This fact, and a record of thirteen centuries of continued existence in themselves are enough to make it rank with the world's great Bibles.*

FREDERICK H. MARTENS

# THE KORAN

## (I.)

## SURA XCVI.—THICK BLOOD, OR CLOTS OF BLOOD

MECCA.—19 Verses

*In the Name of God, the Compassionate, the Merciful*

RECITE thou, in the name of thy Lord who created;—
Created man from CLOTS OF BLOOD:—
Recite thou! For thy Lord is the most Beneficent,
Who hath taught the use of the pen;—
Hath taught Man that which he knoweth not.
Nay, verily, Man is insolent,
Because he seeth himself possessed of riches.
Verily, to thy Lord is the return of all.
What thinkest thou of him that holdeth back
A servant of God when he prayeth?
What thinkest thou? Hath he treated the truth as a lie and enjoined Piety?
What thinkest thou? Hath he treated the truth as a lie and turned his back?
What! doth he not know how that God seeth?
Nay, verily, if he desist not, We shall seize him by the forelock,
The lying sinful forelock!
Then let him summon his associates;
We too will summon the guards of Hell:
Nay! obey him not; but adore, and draw nigh to God:

## (II.)

## SURA LXXIV.—THE ENWRAPPED

MECCA.—55 Verses

*In the Name of God, the Compassionate, the Merciful*

O THOU, ENWRAPPED in thy mantle!
Arise and warn!
Thy Lord—magnify Him!
Thy raiment—purify it!

The abomination—flee it!

And bestow not favours that thou mayest receive again with increase;

And for thy Lord wait thou patiently.

For when there shall be a trump on the trumpet,

That shall be a distressful day,

A day, to the Infidels, devoid of ease.

Leave me alone to deal with him whom I have created,

And on whom I have bestowed vast riches,

And sons dwelling before him,

And for whom I have smoothed all things smoothly down;—

Yet desireth he that I should add more!

But no! because to our signs he is a foe

I will lay grievous woes upon him.

For he plotted and he planned!

May he be cursed! How he planned!

Again, may he be cursed! How he planned!

Then looked he around him,

Then frowned and scowled,

Then turned his back and swelled with disdain,

And said, " This is merely magic that will be wrought;

It is merely the word of a mortal."

We will surely cast him into Hell-fire.

And who shall teach thee what Hell-fire is?

It leaveth nought, it spareth nought,

Blackening the skin.

Over it are nineteen angels.

None but angels have we made guardians of the fire: nor have we made this to be their number but to perplex the unbelievers, and that they who possess the Scriptures may be certain of the truth of the Koran, and that they who believe may increase their faith;

And that they to whom the Scriptures have been given, and the believers, may not doubt;

And that the infirm of heart and the unbelievers may say, What meaneth God by this parable?

Thus God misleadeth whom He will, and whom He will doth He guide aright: and none knoweth the armies of thy Lord but Himself: and this is no other than a warning to mankind.

Nay, by the Moon

By the Night when it retreateth!

By the Morn when it brighteneth!

Hell is one of the most grievous woes,

Fraught with warning to man,

To him among you who desireth to press forward, or to remain behind.

For its own works lieth every soul in pledge. But they of God's right hand.

In their gardens shall ask of the wicked;—

"What hath cast you into Hell-fire?"

They will say, "We were not of those who prayed,

And we were not of those who fed the poor,

And we plunged into vain disputes with vain disputers,

And we rejected as a lie, the day of reckoning,

Till the certainty came upon us"—

And intercession of the interceders shall not avail them.

Then what hath come to them that they turn aside from the Warning

As if they were affrighted asses fleeing from a lion?

And every one of them would fain have open pages given to him out of Heaven.

It shall not be. They fear not the life to come.

It shall not be. For this Koran is warning enough. And whoso will, it warneth him.

But not unless God please, shall they be warned. Meet is He to be feared. Meet is forgiveness in Him.

(III.)

## SURA LXXIII.—THE ENFOLDED

MECCA.—20 Verses

*In the Name of God, the Compassionate, the Merciful*

O THOU ENFOLDED in thy mantle,

Stand up all night, except a small portion of it, for prayer:

Half; or curtail the half a little,—

Or add to it: And with measured tone intone the Koran,

For we shall devolve on thee weighty words.

Verily, at the oncoming of night are devout impressions strongest, and words are most collected;

But in the day time thou hast continual employ—

And commemorate the name of thy Lord, and devote thyself to Him with entire devotion.

Lord of the East and of the West! No God is there but He! Take Him for thy protector,

And endure what they say with patience, and depart from them with a decorous departure.

And let Me alone with the gainsayers, rich in the pleasures of this life; and bear thou with them yet a little while:

For with Us are strong fetters, and a flaming fire,

And food that choketh, and a sore torment.

The day cometh when the earth and the mountains shall be shaken; and the mountains shall become a loose sand heap.

Verily, we have sent you an Apostle to witness against you, even as we sent an Apostle to Pharaoh:

But Pharaoh rebelled against the Apostle, and we therefore laid hold on him with a severe chastisement.

And how, if ye believe not, will you screen yourselves from the day that shall turn children greyheaded?

The very heaven shall be reft asunder by it: this threat shall be carried into effect.

Lo! this is a warning. Let him then who will, take the way to his Lord.

Of a truth, thy Lord knoweth that thou prayest almost two-thirds, or half, or a third of the night, as do a part of thy followers. But God measureth the night and the day:—He knoweth that ye cannot count its hours aright, and therefore, turneth to you mercifully. Recite then so much of the Koran as may be easy to you. He knoweth that there will be some among you sick, while others travel through the earth in quest of the bounties of God; and others do battle in his cause. Recite therefore so much of it as may be easy. And observe the Prayers and pay the legal Alms, and lend God a liberal loan: for whatever good works ye send on before for your own behoof, ye shall find with God. This will be best and richest in the recompense. And seek the forgiveness of God: verily, God is forgiving, Merciful.

(IV.)

## SURA XCIII.—THE BRIGHTNESS

MECCA—11 Verses

*In the Name of God, the Compassionate, the Merciful*

By the noon-day BRIGHTNESS,

And by the night when it darkeneth!

Thy Lord hath not forsaken thee, neither hath he been displeased.

And surely the Future shall be better for thee than the Past,

And in the end shall thy Lord be bounteous to thee and thou be satisfied.

Did he not find thee an orphan and gave thee a home?

And found thee erring and guided thee,

And found thee needy and enriched thee.
As to the orphan therefore wrong him not,
And as to him that asketh of thee, chide him not away;
And as for the favours of thy Lord tell them abroad.

(V.)

## SURA XCIV.—THE OPENING

MECCA.—8 Verses

*In the Name of God, the Compassionate, the Merciful*

HAVE we not OPENED thine heart for thee?
And taken off from thee thy burden,
Which galled thy back?
And have we not raised thy name for thee?
Then verily along with trouble cometh ease.
Verily along with trouble cometh ease.
But when thou art set at liberty, then prosecute thy toil.
And seek thy Lord with fervour.

(VI.)

## SURA CXIII.—THE DAYBREAK

MECCA OR MEDINA.—5 Verses

*In the Name of God, the Compassionate, the Merciful*

SAY: I betake me for refuge to the Lord of the DAYBREAK
Against the mischiefs of his creation;
And against the mischief of the night when it overtaketh me;
And against the mischief of weird women;
And against the mischief of the envier when he envieth.

(VII.)

## SURA CXIV.—MEN

MECCA OR MEDINA.—6 Verses

*In the Name of God, the Compassionate, the Merciful*

SAY: I betake me for refuge to the Lord of MEN,

The King of men,
The God of men,
Against the mischief of the stealthily withdrawing whisperer,
Who whispereth in man's breast—
Against djinn and men.

(VIII.)

## SURA I

MECCA.—7 Verses

*In the Name of God, the Compassionate, the Merciful*

PRAISE be to God, Lord of the worlds!
The compassionate, the merciful!
King on the day of reckoning!
Thee only do we worship, and to Thee do we cry for help.
Guide Thou us on the straight path,
The path of those to whom Thou hast been gracious;—with whom thou art not angry, and who go not astray.

(IX.)

## SURA CIX.—UNBELIEVERS

MECCA.—6 Verses

*In the Name of God, the Compassionate, the Merciful*

SAY: O ye UNBELIEVERS!
I worship not that which ye worship,
And ye do not worship that which I worship;
I shall never worship that which ye worship,
Neither will ye worship that which I worship.
To you be your religion; to me my religion.

(X.)

## SURA CXII.—THE UNITY

MECCA.—4 Verses

*In the Name of God, the Compassionate, the Merciful*

SAY: He is God alone:
God the eternal!
He begetteth not, and He is not begotten;
And there is none like unto Him.

(XI.)

## SURA CXI.—ABU LAHAB

MECCA.—5 Verses

*In the Name of God, the Compassionate, the Merciful*

LET the hands of ABU LAHAB perish, and let himself perish!
His wealth and his gains shall avail him not.
Burned shall he be at the fiery flame,
And his wife laden with fire wood, —
On her neck a rope of palm fibre.

(XII.)

## SURA CVIII.—THE ABUNDANCE

MECCA.—3 Verses

*In the Name of God, the Compassionate, the Merciful*

TRULY we have given thee an ABUNDANCE;
Pray therefere to the Lord, and slay the victims.
Verily whoso hateth thee shall be childless.

(XIII.)

## SURA CIV.—THE BACKBITER

MECCA.—9 Verses

*In the Name of God, the Compassionate, the Merciful*

WOE to every BACKBITER, Defamer!
Who amasseth wealth and storeth it against the future!
He thinketh surely that his wealth shall be with him for ever.
Nay! for verily he shall be flung into the Crushing Fire;
And who shall teach thee what the Crushing Fire is?

It is God's kindled fire,
Which shall mount above the hearts of the damned;
It shall verily rise over them like a vault,
On outstretched columns.

(XIV.)

## SURA CVII.—RELIGION

MECCA.—7 Verses

*In the Name of God, the Compassionate, the Merciful*

WHAT thinkest thou of him who treateth our RELIGION as a lie?
He it is who thrusteth away the orphan,
And stirreth not others up to feed the poor.
Woe to those who pray,
But in their prayer are careless;
Who make a shew of devotion,
But refuse help to the needy.

(XV.)

## SURA CII.—DESIRE

MECCA.—8 Verses

*In the Name of God, the Compassionate, the Merciful*

THE DESIRE of increasing riches occupieth you,
Till ye come to the grave.
Nay! but in the end ye shall know—
Nay! once more, in the end ye shall know your folly.
Nay! would that ye knew it with knowledge of certainty!
Surely ye shall see hell-fire.
Then shall ye surely see it with the eye of certainty;
Then shall ye on that day be taken to task concerning pleasures.

(XVI.)

## SURA XCII.—THE NIGHT

MECCA.—21 Verses

*In the Name of God, the Compassionate, the Merciful*

By the NIGHT when she spreads her veil;
By the Day when it brightly shineth;
By Him who made male and female;
At different ends truly do ye aim!
But as to him who giveth alms and feareth God,
And yieldeth assent to the Good;
To him will we make easy the path to happiness.
But as to him who is covetous and bent on riches,
And calleth the Good a lie,
To him will we make easy the path to misery:
And what shall his wealth avail him when he goeth down?
Truly man's guidance is with Us
And Our's, the Future and the Past.
I warn you therefore of the flaming fire;
None shall be cast to it but the most wretched,—
Who hath called the truth a lie and turned his back.
But the God-fearing shall escape it,—
Who giveth away his substance that he may become pure;
And who offereth not favours to any one for the sake of recompense,
But only as seeking the face of his Lord the Most High.
And surely in the end he shall be well content.

(XVII.)

## SURA LXVIII.—THE PEN

MECCA.—52 Verses

*In the Name of God, the Compassionate, the Merciful*

NUN. By the PEN and by what they write,
Thou, O Prophet; by the grace of thy Lord art not possessed!
And truly a boundless recompense doth await thee,
For thou art of a noble nature.
But thou shalt see and they shall see
Which of you is the demented.
Now thy Lord! well knoweth He the man who erreth from his path, and well doth he know those who have yielded to Guidance;
Give not place, therefore, to those who treat thee as a liar:
They desire thee to deal smoothly with them: then would they be smooth as oil with thee:
But yield not to the man of oaths, a despicable person,

Defamer, going about with slander,
Hinderer of the good, transgressor, criminal,
Harsh—beside this, impure by birth,
Though a man of riches and blessed with sons.
Who when our wondrous verses are recited to him saith—"Fables of the ancients."
We will brand him on the nostrils.
Verily, we have proved them (the Meccans) as we proved the owners of the garden, when they swore that at morn they would cut its fruits;
But added no reserve.
Wherefore an encircling desolation from thy Lord swept round it while they slumbered,
And in the morning it was like a garden whose fruits had all been cut.
Then at dawn they called to each other,
"Go out early to your field, if ye would cut your dates."
So on they went whispering to each other,
"No poor man shall set foot this day within your garden;"
And they went out at daybreak with this settled purpose.
But when they beheld it, they said, "Truly we have been in fault:
Yes! we are forbidden our fruits."
The most rightminded of them said, "Did I not say to you, Will ye not give praise to God?"
They said, "Glory to our Lord! Truly we have done amiss."
And they fell to blaming one another:
They said, "Oh woe to us! we have indeed transgressed!
Haply our Lord will give us in exchange a better garden than this: verily we crave it of our Lord."
Such hath been our chastisement—but heavier shall be the chastisement of the next world. Ah! did they but know it.
Verily, for the God-fearing are gardens of delight in the presence of their Lord.
Shall we then deal with those who have surrendered themselves to God, as with those who offend him?
What hath befallen you that ye thus judge?
Have ye a Scripture wherein ye can search out
That ye shall have the things ye choose?
Or have ye received oaths which shall bind Us even until the day of the resurrection, that ye shall have what yourselves judge right?
Ask them which of them will guarantee this?
Or is it that they have joined gods with God? let them produce those associate gods of theirs, if they speak truth.

On the day when men's legs shall be bared, and they shall be called to bow in adoration, they shall not be able:

Their looks shall be downcast: shame shall cover them: because, while yet in safety, they were invited to bow in worship, but would not obey.

Leave me alone therefore with him who chargeth this relation with imposture. We will lead them by degrees to their ruin; by ways which they know not;

Yet will I bear long with them; for my plan is sure.

Askest thou any recompense from them? But they are burdened with debt.

Are the secret things within their ken? Do they copy them from the Book of God?

Patiently then await the judgment of thy Lord, and be not like him who was in the fish, when in deep distress he cried to God.

Had not favour from his Lord reached him, cast forth would he have been on the naked shore, overwhelmed with shame:

But his Lord chose him and made him of the just.

Almost would the infidels strike thee down with their very looks when they hear the warning of the Koran. And they say, "He is certainly possessed."

Yet is it nothing less than a warning for all creatures.

## (XVIII.)

## SURA XC.—THE SOIL

MECCA.—20 Verses

*In the Name of God, the Compassionate, the Merciful*

I NEED not to swear by this SOIL,
This soil on which thou dost dwell,
Or by sire and offspring!
Surely in trouble have we created man.
What! thinketh he that no one hath power over him?
"I have wasted," saith he, "enormous riches!"
What! thinketh he that no one regardeth him?
What! have we not made him eyes,
And tongue, and lips,
And guided him to the two highways?
Yet he attempted not the steep.
And who shall teach thee what the steep is?
It is to ransom the captive,
Or to feed in the day of famine,

The orphan who is near of kin, or the poor that lieth in the dust;
Beside this, to be of those who believe, and enjoin stedfastness on each other, and enjoin compassion on each other.
These shall be the people of the righthand:
While they who disbelieve our signs,
Shall be the people of the left.
Around them the fire shall close.

(XIX.)

## SURA CV.—THE ELEPHANT

MECCA.—5 Verses

*In the Name of God, the Compassionate, the Merciful*

HAST thou not seen how thy Lord dealt with the army of the ELEPHANT?
Did he not cause their stratagem to miscarry?
And he sent against them birds in flocks (ababils),
Claystones did they hurl down upon them,
And he made them like stubble eaten down!

(XX.)

## SURA CVI.—THE KOREISCH

MECCA.—4 Verses

*In the Name of God, the Compassionate, the Merciful*

FOR the union of the KOREISCH:—
Their union in equipping caravans winter and summer.
And let them worship the Lord of this house, who hath provided them with food against hunger,
And secured them against alarm.

(XXI.)

## SURA XCVII.—POWER

MECCA.—5 Verses

*In the Name of God, the Compassionate, the Merciful*
VERILY, we have caused It to descend on the night of POWER.
And who shall teach thee what the night of power is?

The night of power excelleth a thousand months:
Therein descend the angels and the spirit by permission of their Lord for every matter;
An dall is peace till the breaking of the morn.

(XXII.)

## SURA LXXXVI.—THE NIGHT-COMER

MECCA.—17 Verses

*In the Name of God, the Compassionate, the Merciful*

BY the heaven, and by the NIGHT-COMER!
But who shall teach thee what the night-comer is?
'Tis the star of piercing radiance.
Over every soul is set a guardian.
Let man then reflect out of what he was created.
He was created of the poured-forth germs,
Which issue from the loins and breastbones:
Well able then is God to restore him to life,—
On the day when all secrets shall be searched out,
And he shall have no other might or helper.
I swear by the heaven which accomplisheth its cycle,
And by the earth which openeth her bosom,
That this Koran is a discriminating discourse,
And that it is not frivolous.
They plot a plot against thee,
And I will plot a plot against them.
Deal calmly therefore with the infidels; leave them awhile alone.

(XXIII.)

## SURA XCI.—THE SUN

MECCA.—15 Verses

*In the Name of God, the Compassionate, the Merciful*

BY the SUN and his noonday brightness!
By the Moon when she followeth him!
By the Day when it revealeth his glory!
By the Night when it enshroudeth him!

By the Heaven and Him who built it!
By the Earth and Him who spread it forth!
By a Soul and Him who balanced it,
And breathed into it its wickedness and its piety,
Blessed now is he who hath kept it pure,
And undone is he who hath corrupted it!
Themoud in his impiety rejected the message of the Lord,
When the greatest wretch among them rushed up:—
Said the Apostle of God to them,—"The Camel of God! let her drink."
But they treated him as an imposter and hamstrung her.
So their Lord destroyed them for their crime, and visited all alike:
Nor feared he the issue.

## (XXIV.)

## SURA LXXX.—HE FROWNED

MECCA.—42 Verses

*In the Name of God, the Compassionate, the Merciful*

HE FROWNED, and he turned his back,
Because the blind man came to him!
But what assured thee that he would not be cleansed by the Faith,
Or be warned, and the warning profit him?
As to him who is wealthy—
To him thou wast all attention:
Yet is it not thy concern if he be not cleansed:
But as to him who cometh to thee in earnest,
And full of fears—
Him dost thou neglect.
Nay! but it (the Koran) is a warning;
(And whoso is willing beareth it in mind)
Written on honoured pages,
Exalted, purified,
By the hands of Scribes, honoured, righteous.
Cursed be man! What hath made him unbelieving?
Of what thing did God create him?
Out of moist germs.
He created him and fashioned him,
Then made him an easy passage from the womb,
Then causeth him to die and burieth him;

Then, when he pleaseth, will raise him again to life.
Aye! but man hath not yet fulfilled the bidding of his Lord.
Let man look at his food:
It was We who rained down the copious rains,
Then cleft the earth with clefts,
And caused the upgrowth of the grain,
And grapes and healing herbs,
And the olive and the palm,
And enclosed gardens thick with trees,
And fruits and herbage,
For the service of yourselves and of your cattle.
But when the stunning trumpet-blast shall arrive,
On that day shall a man fly from his brother,
And his mother and his father,
And his wife and his children;
For every man of them on that day his own concerns shall be enough.
There shall be faces on that day radiant,
Laughing and joyous:
And faces on that day with dust upon them:
Blackness shall cover them!
These are the Infidels, the Impure.

## (XXV.)

## SURA LXXXVII.—THE MOST HIGH

MECCA.—19 Verses

*In the Name of God, the Compassionate, the Merciful*

PRAISE the name of thy Lord THE MOST HIGH,
Who hath created and balanced all things,
Who hath fixed their destinies and guideth them,
Who bringeth forth the pasture,
And reduceth it to dusky stubble.
We will teach thee to recite the Koran, nor aught shalt thou forget,
Save what God pleaseth; for he knoweth alike things manifest and hidden;
And we will make easy to thee our easy ways.
Warn, therefore, for the warning is profitable:
He that feareth God will receive the warning,—
And the most reprobate only will turn aside from it,
Who shall be exposed to the terrible fire,

In which he shall not die, and shall not live.
Happy he who is purified by Islam,
And who remembereth the name of his Lord and prayeth.
But ye prefer this present life,
Though the life to come is better and more enduring.
This truly is in the Books of old,
The Books of Abraham and Moses.

## (XXVI.)

## SURA XCV.—THE FIG

MECCA.—8 Verses

*In the Name of God, the Compassionate, the Merciful*

I SWEAR by the FIG and by the olive,
By Mount Sinai,
And by this inviolate soil!
That of goodliest fabric we created man,
Then brought him down to be the lowest of the low;—
Save who believe and do the things that are right, for theirs shall be a reward that faileth not.
Then, who after this shall make thee treat the Judgment as a lie?
What! is not God the most just of judges?

## (XXVII.)

## SURA CIII.—THE AFTERNOON

MECCA.—3 Verses

*In the Name of God, the Compassionate, the Merciful*

I SWEAR by the declining day!
Verily, man's lot is cast amid destruction,
Save those who believe and do the things which be right, and enjoin truth and enjoin stedfastness on each other.

## (XXVIII.)

## SURA LXXXV.—THE STARRY

MECCA.—22 Verses

*In the Name of God, the Compassionate, the Merciful*

By the star-bespangled Heaven!
By the promised Day!
By the witness and the witnessed!
Cursed the masters of the trench
Of the fuel-fed fire,
When they sat around it
Witnesses of what they inflicted on the believers!
Nor did they torment them but for their faith in God, the Mighty, the Praiseworthy:
His the kingdom of the Heavens and of the Earth; and God is the witness of everything.
Verily, those who vexed the believers, men and women, and repented not, doth the torment of Hell, and the torment of the burning, await.
But for those who shall have believed and done the things that be right, are the Gardens beneath whose shades the rivers flow. This the immense bliss!
Verily, right terrible will be thy Lord's vengeance!
He it is who produceth all things, and causeth them to return;
And is He the Indulgent, the Loving;
Possessor of the Glorious throne;
Worker of that he willeth.
Hath not the story reached thee of the hosts
Of Pharaoh and Themoud?
Nay! the infidels are all for denial:
But God surroundeth them from behind.
Yet it is a glorious Koran,
Written on the preserved Table.

(XXIX.)

## SURA CI.—THE BLOW

MECCA.—8 Verses

*In the Name of God, the Compassionate, the Merciful*

THE BLOW! what is the Blow?
Who shall teach thee what the Blow is?
The Day when men shall be like scattered moths,
And the mountains shall be like flocks of carded wool,
Then as to him whose balances are heavy—his shall be a life that shall please him well:

And as to him whose balances are light—his dwelling-place shall be the pit.

And who shall teach thee what the pit (El-Hawiya) is?

A raging fire!

(XXX.)

## SURA XCIX.—THE EARTHQUAKE

MECCA.—8 Verses

*In the Name of God, the Compassionate, the Merciful*

WHEN the Earth with her quaking shall quake
And the Earth shall cast forth her burdens,
And man shall say, What aileth her?
On that day shall she tell out her tidings,
Because thy Lord shall have inspired her.
On that day shall men come forward in throngs to behold their works,
And whosoever shall have wrought an atom's weight of good shall behold it,
And whosoever shall have wrought an atom's weight of evil shall behold it.

(XXXI.)

## SURA LXXXII.—THE CLEAVING

MECCA.—19 Verses

*In the Name of God, the Compassionate, the Merciful*

WHEN the Heaven shall CLEAVE asunder,
And when the stars shall disperse,
And when the seas shall be commingled,
And when the graves shall be turned upside down,
Each soul shall recognise its earliest and its latest actions.
O man! what hath misled thee against thy generous Lord,
Who hath created thee and moulded thee and shaped thee aright?
In the form which pleased Him hath He fashioned thee.
Even so; but ye treat the Judgment as a lie.
Yet truly there are guardians over you—
Illustrious recorders—

Cognisant of your actions.
Surely amid delights shall the righteous dwell,
But verily the impure in Hell-fire:
They shall be burned at it on the day of doom,
And they shall not be able to hide themselves from it.
Who shall teach thee what the day of doom is?
Once more. Who shall teach thee what the day of doom is?
It is a day when one soul shall be powerless for another soul: all sovereignty on that day shall be with God.

(XXXII.)

## SURA LXXXI.—THE FOLDED UP

MECCA.—29 Verses

*In the Name of God, the Compassionate, the Merciful*

WHEN the sun shall be FOLDED UP,
And when the stars shall fall,
And when the mountains shall be set in motion,
And when the she-camels shall be abandoned,
And when the wild beasts shall be gathered together,
And when the seas shall boil,
And when the souls shall be paired with their bodies,
And when the female child that had been buried alive shall be asked
For what crime she was put to death,
And when the leaves of the Book shall be unrolled,
And when the Heaven shall be stripped away,
And when Hell shall be made to blaze,
And when Paradise shall be brought near,
Every soul shall know what it hath produced.
It needs not that I swear by the stars of retrograde motions
Which move swiftly and hide themselves away,
And by the night when it cometh darkening on,
And by the dawn when it brighteneth,
That is the word of an illustrious Messenger,
Endued with power, having influence with the Lord of the Throne,
Obeyed there by Angels, faithful to his trust,
And your compatriot is not one possessed by djinn;
For he saw him in the clear horizon:
Nor doth he grapple with heaven's secrets,
Nor doth he teach the doctrine of a cursed Satan.
Whither then are ye going?

Verily, this is no other than a warning to all creatures;
To him among you who willeth to walk in a straight path:
But will it ye shall not, unless as God willeth it, the Lord of the worlds.

## (XXXIII.)

## SURA LXXXIV.—THE SPLITTING ASUNDER

MECCA.—25 Verses

*In the Name of God, the Compassionate, the Merciful*

WHEN the Heaven shall have SPLIT ASUNDER
And duteously obeyed its Lord;
And when Earth shall have been stretched out as a plain,
And shall have cast forth what was in her and become empty,
And duteously obeyed its Lord;
Then verily, O man, who desireth to reach thy Lord, shalt thou meet him.
And he into whose right hand his Book shall be given,
Shall be reckoned with in an easy reckoning,
And shall turn, rejoicing, to his kindred.
But he whose Book shall be given him behind his back
Shall invoke destruction:
But in the fire shall he burn,
For that he lived joyously among his kindred,
Without a thought that he should return to God.
Yea, but his Lord beheld him.
It needs not therefore that I swear by the sunset redness,
And by the night and its gatherings,
And by the moon when at her full,
That from state to state shall ye be surely carried onward.
What then hath come to them that they believe not?
And that when the Koran is recited to them they adore not?
Yea, the unbelievers treat it as a lie.
But God knoweth their secret hatreds:
Let their only tidings be those of painful punishment;
Save to those who believe and do the things that be right. An unfailing recompense shall be theirs.

## (XXXIV.)

## SURA C.—THE CHARGERS

MECCA.—11 Verses

*In the Name of God, the Compassionate, the Merciful*

By the snorting CHARGERS!
And those that dash off sparks of fire!
And those that scour to the attack at morn!
And stir therein the dust aloft;
And cleave therein their midway through a host!
Truly, Man is to his Lord ungrateful.
And of this he is himself a witness;
And truly, he is vehement in the love of this world's good.
Ah! knoweth he not, that when that which is in the graves shall be laid bare,
And that which is in men's breasts shall be brought forth,
Verily their Lord shall on that day be informed concerning them?

(XXXV.)

## SURA LXXIX—THOSE WHO DRAG FORTH

MECCA.—46 Verses

*In the Name of God, the Compassionate, the Merciful*

By those angels who DRAG FORTH souls with violence,
And by those who with joyous release release them;
By those who swim swimmingly along;
By those who are foremost with foremost speed;
By those who conduct the affairs of the universe!
One day, the disturbing trumpet-blast shall disturbt it,
Which the second blast shall follow:
Men's hearts on that day shall quake:—
Their looks be downcast.
The infidels will say, "Shall we indeed be restored as at first?
What! when we have become rotten bones?"
"This then," say they, "will be a return to loss."
Verily, it will be but a single blast,
And lo! they are on the surface of the earth.
Hath the story of Moses reached thee?
When his Lord called to him in Towa's holy vale:
Go to Pharaoh, for he hath burst all bounds:
And say, "Wouldest thou become just?
Then I will guide thee to thy Lord that thou mayest fear him."
And he showed him a great miracle,—

But he treated him as an impostor, and rebelled;
Then turned he his back all hastily,
And gathered an assembly and proclaimed,
And said, "I am your Lord supreme."
So God visited on him the punishment of this life and of the other.
Verily, herein is a lesson for him who hath the fear of God.
Are ye the harder to create, or the heaven which he hath built?
He reared its height and fashioned it,
And gave darkness to its night, and brought out its light,
And afterwards stretched forth the earth,—
He brought forth from it its waters and its pastures;
And set the mountains firm
For you and your cattle to enjoy.
But when the grand overthrow shall come,
The day when a man shall reflect on the pains that he hath taken,
And Hell shall be in full view of all who are looking on;
Then, as for him who hath transgressed
And hath chosen this present life,
Verily, Hell—that shall be his dwelling-place:
But as to him who shall have feared the majesty of his Lord and shall have refrained his soul from lust,
Verily, Paradise—that shall be his dwelling-place.
They will ask thee of "the Hour," when will be its fixed time?
But what knowledge hast thou of it?
Its period is known only to thy Lord;
And thou art only charged with the warning of those who fear it.
On the day when they shall see it, it shall seem to them as though they had not tarried in the tomb, longer than its evening or its morn.

## (XXXVI.)

## SURA LXXVII.—THE SENT

MECCA.—50 Verses

*In the Name of God, the Compassionate, the Merciful*

By the train of THE SENT ones,
And the swift in their swiftness;
By the scatterers who scatter,
And the distinguishers who distinguish;
And by those that give forth the word
To excuse or warn;

Verily that which ye are promised is imminent.
When the stars, therefore, shall be blotted out,
And when the heaven shall be cleft,
And when the mountains shall be scattered in dust,
Until what day shall that time be deferred?
To the day of severing!
And who shall teach thee what the day of severing is?
Woe on that day to those who charged with imposture!
Have we not destroyed them of old?
We will next cause those of later times to follow them.
Thus deal we with the evil doers.
Woe on that day to those who charged with imposture!
Have we not created you of a sorry germ,
Which we laid up in a secure place,
Till the term decreed for birth?
Such is our power! and, how powerful are We!
Woe on that day to those who charged with imposture!
Have we not made the earth to hold
The living and the dead?
And placed on it the tall firm mountains, and given you to drink of sweet water.
Woe on that day to those who charged with imposture!
Begone to that Hell which ye called a lie:—
Begone to the shadows that lie in triple masses;
"But not against the flame shall they shade or help you:"—
The sparks which it casteth out are like towers—
Like tawny camels.
Woe on that day to those who charged with imposture!
On that day they shall not speak,
Nor shall it be permitted them to allege excuses.
Woe on that day to those who charged with imposture!
This is the day of severing, when we will assemble you and your ancestors.
If now ye have any craft try your craft on me.
Woe on that day to those who charged with imposture!
But the god-fearing shall be placed amid shades and fountains,
And fruits, whatsoever they shall desire:
"Eat and drink, with health, as the meed of your toils."
Thus recompense we the good.
Woe on that day to those who charged with imposture!
"Eat ye and enjoy yourselves a little while. Verily, ye are doers of evil."
Woe on that day to those who charged with imposture!
For when it is said to them, bend the knee, they bend it not.

Woe on that day to those who charged with imposture
In what other revelation after this will they believe?

## (XXXVII.)

## SURA LXXVIII.—THE NEWS

MECCA.—41 Verses

*In the Name of God, the Compassionate, the Merciful*

OF what ask they of one another?
Of the great NEWS.
The theme of their disputes.
Nay! they shall certainly know its truth!
Again. Nay! they shall certainly know it.
Have we not made the Earth a couch?
And the mountains its tent-stakes?
We have created you of two sexes,
And ordained your sleep for rest,
And ordained the night as a mantle,
And ordained the day for gaining livelihood,
And built above you seven solid heavens,
And placed therein a burning lamp;
And we send down water in abundance from the rain-clouds,
That we may bring forth by it corn and herbs,
And gardens thick with trees.
Lo! the day of Severence is fixed;
The day when there shall be a blast on the trumpet, and ye shall come in crowds,
And the heaven shall be opened and be full of portals,
And the mountains shall be set in motion, and melt into thin vapour.
Hell truly shall be a place of snares,
The home of transgressors,
To abide therein ages;
No coolness shall they taste therein nor any drink,
Save boiling water and running sores;
Meet recompense!
For they looked not forward to their account;
And they gave the lie to our signs, charging them with falsehood;
But we noted and wrote down all:
"Taste this then: and we will give you increase of nought but torment."

But, for the God-fearing is a blissful abode,
Enclosed gardens and vineyards;
And damsels with swelling breasts, their peers in age,
And a full cup:
There shall they hear no vain discourse nor any falsehood:
A recompense from thy Lord—sufficing gift!—
Lord of the heavens and of the earth, and of all that between them lieth—the God of Mercy! But not a word shall they obtain from Him.

On the day whereon the Spirit and the Angels shall be ranged in order, they shall not speak: save he whom the God of Mercy shall permit, and who shall say that which is right.

This is the sure day. Whoso then will, let him take the path of return to his Lord.

Verily, we warn you of chastisement close at hand:

The day on which a man shall see the deeds which his hands have sent before him; and when the unbeliever shall say, "Oh! would I were dust!"

## (XXXVIII.)

## SURA LXXXVIII.—THE OVERSHADOWING

MECCA.—26 Verses

*In the Name of God, the Compassionate, the Merciful*

HATH the tidings of the day that shall OVERSHADOW, reached thee?

Downcast on that day shall be the countenances of some,
Travailing and worn,
Burnt at the scorching fire,
Made to drink from a fountain fiercely boiling.
No food shall they have but the fruit of Darih,
Which shall not fatten, nor appease their hunger.
Joyous too, on that day, the countenances of others,
Well pleased with their labours past,
In a lofty garden:
No vain discourse shalt thou hear therein:
Therein shall be a gushing fountain,
Therein shall be raised couches,
And goblets ready placed,
And cushions laid in order,
And carpets spread forth.
Can they not look up to the clouds, how they are created;

And to the heaven how it is upraised;
And to the mountains how they are rooted;
And to the earth how it is outspread?
Warn thou then; for thou art a warner only:
Thou hast no authority over them:
But whoever shall turn back and disbelieve,
God shall punish him with the greater punishment.
Verily to Us shall they return;
Then shall it be Our's to reckon with them.

(XXXIX.)

## SURA LXXXIX.—THE DAYBREAK

MECCA.—30 Verses

*In the Name of God, the Compassionate, the Merciful*

By the DAYBREAK and ten nights.
By that which is double and that which is single,
By the night when it pursues its course!
Is there not in this an oath becoming a man of sense?
Hast thou not seen how thy Lord dealt with Ad,
At Irem adorned with pillars,
Whose like have not been reared in these lands!
And with Themoud who hewed out the rocks in the valley;
And with Pharaoh the impaler;
Who all committed excesses in the lands,
And multiplied wickedness therein.
Wherefore thy Lord let loose on them the scourge of chastisement.
For thy Lord standeth on a watch tower.
As to man, when his Lord trieth him and honoureth him and is bounteous to him,
Then saith he, "My Lord honoureth me:"
But when he proveth him and limiteth his gifts to him,
He saith, "My Lord dispiseth me."
Aye. But ye honour not the orphan,
Nor urge ye one another to feed the poor,
And ye devour heritages, devouring greedily,
And ye love riches with exceeding love.
Aye. But when the earth shall be crushed with crushing, crushing,
And thy Lord shall come and the angels rank on rank,

And Hell on that day shall be moved up,—Man shall on that day remember himself. But how shall remembrance help him?

He shall say, Oh! would that I had prepared for this my life! On that day none shall punish as God punisheth,

And none shall bind with such bonds as He.

Oh, thou soul which art at rest,

Return to thy Lord, pleased, and pleasing him:

Enter thou among my servants,

And enter thou my Paradise.

## (XL.)

## SURA LXXV.—THE RESURRECTION

MECCA.—40 Verses

*In the Name of God, the Compassionate, the Merciful*

IT needeth not that I swear by the day of the RESURRECTION,

Or that I swear by the self-accusing soul.

Thinketh man that we shall not re-unite his bones?

Aye! his very finger tips are we able evenly to replace.

But man choseth to deny what is before him:

He asketh, "When this day of Resurrection?"

But when the eye shall be dazzled,

And when the moon shall be darkened,

And the sun and the moon shall be together,

On that day man shall cry, "Where is there a place to flee to?"

But in vain—there is no refuge—

With thy Lord on that day shall be the sole asylum.

On that day shall man be told of all that he hath done first and last;

Yea, a man shall be the eye witness against himself:

And even if he put forth his plea. . . .

(Move not thy tongue in haste to follow and master this revelation:

For we will see to the collecting and the recital of it;

But when we have recited it, then follow thou the recital,

And, verily, afterwards it shall be ours to make it clear to thee.)

Aye, but ye love the transitory,

And ye neglect the life to come.

On that day shall faces beam with light,

Outlooking towards their Lord;

And faces on that day shall be dismal,

As if they thought that some great calamity would befall them.

Aye, when the soul shall come up into the throat,

And there shall be a cry, "Who hath a charm that can restore
And the man feeleth that the time of his departure is come,
And when one leg shall be laid over the other,
To thy Lord on that day shall he be driven on;
For he believed not, and he did not pray,
But he called the truth a lie and turned his back,
Then, walking with haughty men, rejoined his people.
That Hour is nearer to thee and nearer,
It is ever nearer to thee and nearer still.
Thinketh man that he shall be left supreme?
Was he not a mere embryo?
Then he became thick blood of which God formed him and fashioned him;
And made him twain, male and female.
Is not He powerful enough to quicken the dead?

## (XLI.)

## SURA LXXXIII.—THOSE WHO STINT

MECCA.—36 Verses

*In the Name of God, the Compassionate, the Merciful*

WOE to those who STINT the measure:
Who when they take by measure from others, exact the full;
But when they mete to them or weigh to them, minish—
What! have they no thought that they shall be raised again
For the great day?
The day when mankind shall stand before the Lord of the worlds.
Yes! the register of the wicked is in Sidjin.
And who shall make thee understand what Sidjin is?
It is a book distinctly written.
Woe, on that day, to those who treated our signs as lies,
Who treated the day of judgment as a lie!
None treat it as a lie, save the transgressor, the criminal,
Who, when our signs are rehearsed to him, saith, "Tales of the Ancients!"
Yes; but their own works have got the mastery over their hearts.
Yes; they shall be shut out as by a veil from their Lord on that day;
Then shall they be burned in Hell-fire:
Then shall it be said to them, "This is what ye deemed a lie."
Even so. But the register of the righteous is in Illiyoun.
And who shall make thee understand what Illiyoun is?

A book distinctly written;
The angels who draw nigh unto God attest it.
Surely, among delights shall the righteous dwell!
Seated on bridal couches they will gaze around;
Thou shalt mark in their faces the brightness of delight;
Choice sealed wine shall be given them to quaff,
The seal of musk. For this let those pant who pant for bliss—
Mingled therewith shall be the waters of Tasnim—
Fount whereof they who draw nigh to God shall drink.
The sinners indeed laugh the faithful to scorn:
And when they pass by them they wink at one another,—
And when they return to their own people, they return jesting,
And when they see them they say, "These are the erring ones."
And yet they have no mission to be their guardians.
Therefore, on that day the faithful shall laugh the infidels to scorn,
As reclining on bridal couches they behold them.
Shall not the infidels be recompensed according to their works?

(XLII.)

## SURA LXIX.—THE INEVITABLE

MECCA.—52 Verses

*In the Name of God, the Compassionate, the Merciful*

THE INEVITABLE!
What is the Inevitable?
And who shall make thee comprehend what the Inevitable is?
Themoud and Ad treated the day of Terrors as a lie.
So as to Themoud, they were destroyed by crashing thunder bolts;
And as to Ad, they were destroyed by a roaring and furious blast.
It did the bidding of God against them seven nights and eight days together, during which thou mightest have seen the people laid low, as though they had been the trunks of hollow palms;
And couldst thou have seen one of them surviving?
Pharaoh also, and those who flourished before him, and the overthrown cities, committed sin,—
And disobeyed the Sent one of their Lord; therefore did he chastise them with an accumulated chastisement.
When the Flood rose high, we bare you in the Ark,
That we might make that event a warning to you, and that the retaining ear might retain it.
But when one blast shall be blown on the trumpet,

And the earth and the mountains shall be upheaved, and shall both be crushed into dust at a single crushing,

On that day the woe that must come suddenly shall suddenly come,

And the heaven shall cleave asunder, for that day it shall be fragile;

And the angels shall be on its sides, and over them on that day eight shall bear up the throne of thy Lord.

On that day ye shall be brought before Him: none of your hidden deeds shall remain hidden:

And he who shall have his book given to him in his right hand, will say to his friends, "Take ye it; read ye my book;

I ever thought that to this my reckoning I should come."

And his shall be a life that shall please him well,

In a lofty garden,

Whose clusters shall be near at hand:

"Eat ye and drink with healthy relish, as the meed of what ye sent on beforehand in the days which are past."

But he who shall have his book given into his left hand, will say, "O that my book had never been given me!

And that I had never known my reckoning!

O that death had made an end of me!

My wealth hath not profited me!

My power hath perished from me!"

"Lay ye hold on him and chain him,

Then at the Hell-fire burn him,

Then into a chain whose length is seventy cubits thrust him;

For he believed not in God, the Great,

And was not careful to feed the poor;

No friend therefore shall he have here this day,

Nor food, but corrupt sores,

Which none shall eat but the sinners."

It needs not that I swear by what ye see,

And by that which ye see not,

That this verily is the word of an apostle worthy of all honour!

And that it is not the word of a poet—how little do ye believe!

Neither is it the word of a soothsayer (Kahin)—how little do ye receive warning!

It is a missive from the Lord of the worlds.

But if Muhammed had fabricated concerning us any sayings,

We had surely seized him by the right hand,

And had cut through the vein of his neck.

Nor would We have withheld any one of you from him.

But, verily, It (the Koran) is a warning for the God-fearing;

And we well know that there are of you who treat it as a falsehood.

But it shall be the despair of infidels,

For it is the very truth of sure knowledge.
Praise, then, the name of thy Lord, the Great.

(XLIII.)

## SURA LI.—THE SCATTERING

MECCA.—60 Verses

*In the Name of God, the Compassionate, the Merciful.*

By the clouds which scatter with SCATTERING,
And those which bear their load,
And by those which speed lightly along,
And those which apportion by command!
True, indeed, is that with which ye are threatened,
And lo! the judgment will surely come.
By the star-tracked heaven!
Ye are discordant in what ye say;
But whoso turneth him from the truth, is turned from it by a divine decree.
Perish the liars.
Who are bewildered in the depths of ignorance!
They ask, "When this day of judgment?"
On that day they shall be tormented at the fire.
"Taste ye of this your torment, whose speedy coming ye challenged."
But the God-fearing shall dwell amid gardens and fountains,
Enjoying what their Lord hath given them, because, aforetime they were well-doers:
But little of the night was it that they slept,
And at dawn they prayed for pardon,
And gave due share of their wealth to the suppliant and the outcast.
On Earth are signs for men of firm belief,
And also in your own selves: Will ye not then behold them?
The Heaven hath sustenance for you, and it containeth that which you are promised.
By the Lord then of the heaven and of the earth, I swear that this is the truth, even as ye speak yourselves.
Hath the story reached thee of Abraham's honoured guests?
When they went in unto him and said, "Peace!" he replied, "Peace:—they are strangers."
And he went apart to his family, and brought a fatted calf,
And set it before them. He said, "Eat ye not?"

And he conceived a fear of them. They said to him, "Fear not;" and announced to him a wise son.

His wife came up with outcry: she smote her face and said, "What I, old and barren!"

They said, "Thus saith thy Lord. He truly is the Wise, the Knowing."

Said he, "And what, O messengers, is your errand?"

They said, "To a wicked people are we sent,

To hurl upon them stones of clay,

Destined by thy Lord of men guilty of excesses."

And we brought forth the believers who were in the city:

But we found not in it but one family of Muslims.

And signs we left in it for those who dread the afflictive chastisement,—

And in Moses: when we sent him to Pharaoh with manifest power:

But relying on his forces he turned his back and said, "Sorcerer, or Possessed."

So we seized him and his hosts and cast them into the sea; for of all blame was he worthy.

And in Ad: when we sent against them the desolating blast:

It touched not aught over which it came, but it turned it to dust.

And in Themoud: when it was said to them, "Enjoy yourselves for yet a while."

But they rebelled against their Lord's command: so the tempest took them as they watched its coming.

They were not able to stand upright, and could not help themselves.

And we destroyed the people of Noah, before them; for an impious people were they.

And the Heaven—with our hands have we built it up, and given it its expanse;

And the Earth—we have stretched it out like a carpet; and how smoothly have we spread it forth!

And of everything have we created pairs: that haply ye may reflect.

Fly then to God: I came to you from him a plain warner.

And set not up another god with God: I come to you from him a plain warner.

Even thus came there no apostle to those who flourished before them, but they exclaimed, "Sorcerer, or Possessed."

Have they made a legacy to one another of this scoff? Yes, they are a rebel people.

Turn away, then, from them, and thou shall not incurr reproach:

Yet warn them, for, in truth, warning will profit the believers.

I have not created Djinn and men, but that they should worship me:

I require not sustenance from them, neither require I that they feed me:

Verily, God is the sole sustainer: possessed of might: the unshaken!

Therefore to those who injure thee shall be a fate like the fate of their fellows of old. Let them not challenge me to hasten it.

Woe then to the infidels, because of their threatened day.

(XLIV.)

## SURA LII.—THE MOUNTAIN

MECCA.—49 Verses

*In the Name of God, the Compassionate, the Merciful*

BY the MOUNTAIN,
And by the Book written
On an outspread roll,
And by the frequented fane,
And by the lofty vault,
And by the swollen sea,
Verily, a chastisement from thy Lord is imminent,
And none shall put it back.
Reeling on that day the Heaven shall reel,
And stirring shall the mountains stir.
And woe, on that day, to those who called the apostles liars,
Who plunged for pastime into vain disputes—
On that day shall they be thrust with thrusting to the fire of Hell:—

"This is the fire which ye treated as a lie.
What! is this magic, then? or, do ye not see it?
Burn ye therein: bear it patiently or impatiently 'twill be the same to you: for ye shall assuredly receive the reward of your doings."

But mid gardens and delights shall they dwell who have feared God,

Rejoicing in what their Lord hath given them; and that from the pain of hell-fire hath their Lord preserved them.

"Eat and drink with healthy enjoyment, in recompense for your deeds."

On couches ranged in rows shalls they recline; and to the damsels with large dark eyes will we wed them.

And to those who have believed, whose offspring have followed

them in the faith, will we again unite their offspring; nor of the meed of their works will we in the least defraud them. Pledged to God is every man for his actions and their desert.

And fruits in abundance will we give them, and flesh as they shall desire:

Therein shall they pass to one another the cup which shall engender no light discourse, no motive to sin:

And youths shall go round among them beautiful as imbedded pearls:

And shall accost one another and ask mutual questions.

"A time indeed there was," will they say, "when we were full of care as to the future lot of our families;

But kind hath God been to us, and from the pestilential torment hath he preserved us;

For, heretofore we called upon Him—and He is the Beneficent, the Merciful."

Warn thou, then. For thou by the favour of thy Lord art neither soothsayer nor possessed.

Will they say, "A poet! let us await some adverse turn of his fortune?"

Say, wait ye, and in sooth I too will wait with you.

Is it their dreams which inspire them with this? or is it that they are a perverse people?

Will they say, "He hath forged it (the Koran) himself?" Nay, rather it is that they believed not.

Let them then produce a discourse like it, if they speak the Truth.

Were they created by nothing? or were they the creators of themselves?

Created they the Heavens and Earth? Nay, rather, they have no faith.

Hold they thy Lord's treasures? Bear they the rule supreme?

Have they a ladder for hearing the angels? Let any one who hath heard them bring a clear proof of it.

Hath God daughters and ye sons?

Asketh thou pay of them? they are themselves weighed down with debts.

Have they such a knowledge of the secret things that they can write them down?

Desire they to lay snares for thee? But the snared ones shall be they who do not believe.

Have they any God beside God? Glory be to God above what they join with Him.

And should they see a fragment of the heaven falling down, they would say, "It is only a dense cloud."

Leave them then until they come face to face with the day when they shall swoon away:

A day in which their snares shall not at all avail them, neither shall they be helped.

And verily, beside this is there a punishment for the evil-doers: but most of them know it not.

Wait thou patiently the judgment of thy Lord, for thou art in our eye; and celebrate the praise of thy Lord when thou risest up,

And in the night-season: Praise him when the stars are setting.

(XLV.)

## SURA LVI.—THE INEVITABLE

MECCA.—96 Verses

*In the name of God, the Compassionate, the Merciful*

WHEN the day that must come shall have come suddenly,
None shall treat that sudden coming as a lie:
Day that shall abase! Day that shall exalt!
When the earth shall be shaken with a shock,
And the mountains shall be crumbled with a crumbling,
And shall become scattered dust,
And into three bands shall ye be divided:

Then the people of the right hand—Oh! how happy shall be the people of the right hand!

And the people of the left hand—Oh! how wretched shall be the people of the left hand!

And they who were foremost on earth—the foremost still.
These are they who shall be brought nigh to God,
In gardens of delight;
A crowd of the former
And few of the latter generations;
On inwrought couches
Reclining on them face to face:
Aye-blooming youths go round about to them
With goblets and ewers and a cup of flowing wine;
Their brows ache not from it, nor fails the sense:
And with such fruits as shall please them best,
And with flesh of such birds, as they shall long for:

And theirs shall be the Houris, with large dark eyes, like pearls hidden in their shells,

In recompense of their labours past.
No vain discourse shall they hear therein, nor charge of sin,

But only the cry, "Peace! Peace!"
And the people of the right hand—oh! how happy shall be the people of the right hand!
Amid thornless sidrahs
And talh trees clad with fruit,
And in extended shade,
And by flowing waters,
And with abundant fruits,
Unfailing, unforbidden,
And on lofty couches.
Of a rare creation have we created the Houris,
And we have made them ever virgins,
Dear to their spouses, of equal age with them,
For the people of the right hand,
A crowd of the former,
And a crowd of the latter generations.
But the people of the left hand—oh! how wretched shall be the people of the left hand!
Amid pestilential winds and in scalding water,
And in the shadow of a black smoke,
Not cool, and horrid to behold.
For they truly, ere this, were blessed with worldly goods,
But perished in heinous sin,
And were wont to say,
"What! after we have died, and become dust and bones, shall we be raised?
And our fathers, the men of yore?"
Say: Aye, the former and the latter:
Gathered shall they all be for the time of a known day.
Then ye, O ye the erring, the gainsaying,
Shall surely eat of the tree Ez-zakkoum,
And fill their bellies with it,
And thereupon shall ye drink boiling water,
And ye shall drink as the thirsty camel drinketh.
This shall be their repast in the day of reckoning!
We created you, will ye not credit us?
What think ye? The germs of life—
Is it ye who create them? or are we their creator?
It is we who have decreed that death should be among you;
Yet are we not thereby hindered from replacing you with others, others, your likes, or from producing you again in a form which ye know not!
Ye have known the first creation: will ye not then reflect?
What think ye? That which ye sow—
Is it ye who cause its upgrowth, or do we cause it to spring forth?

If we pleased we could so make your harvest dry and brittle that ye would even marvel and say,

"Truly we have been at cost, yet are we forbidden harvest."

What think ye of the water ye drink?

Is it ye who send it down from the clouds, or send we it down?

Brackish could we make it, if we pleased: will ye not then be thankful?

What think ye? The fire which ye obtain by friction—

Is it ye who rear its tree, or do we rear it?

It is we who have made it for a memorial and a benefit to the wayfarers of the desert,

Praise therefore the name of thy Lord, the Great.

It needs not that I swear by the setting of the stars,

And it is a great oath, if ye knew it,

That this is the honourable Koran,

Written in the preserved Book:

Let none touch it but the purified,

It is a revelation from the Lord of the worlds.

Such tidings as these will ye disdain?

Will ye make it your daily bread to gainsay them?

Why, at the moment when the soul of a dying man shall come up into his throat,

And when ye are gazing at him,

Though we are nearer to him than ye, although ye see us not:—

Why do ye not, if ye are to escape the judgment,

Cause that soul to return? Tell me, if ye speak the truth.

But as to him who shall enjoy near access to God,

His shall be repose, and pleasure, and a garden of delights.

Yea, for him who shall be of the people of the right hand,

Shall be the greeting from the people of the right hand—"Peace be to thee."

But for him who shall be of those who treat the prophets as deceivers,

And of the erring,

His entertainment shall be of scalding water,

And the broiling of hell-fire.

Verily this is a certain truth:

Praise therefore the name of thy Lord, the Great.

## (XLVI.)

## SURA LIII.—THE STAR

MECCA.—62 Verses

*In the Name of God, the Compassionate, the Merciful*

BY the STAR when it setteth,

Your compatriot erreth not, nor is he led astray,
Neither speaketh he from mere impulse.
The Koran is no other than a revelation revealed to him:
One terrible in power taught it him,
Endued with wisdom. With even balance stood he
In the highest part of the horizon:
Then came he nearer and approached,
And was at the distance of two bows, or even closer,—
And he revealed to this servant what he revealed.
His heart falsified not what he saw.
What! will ye then dispute with him as to what he saw?
He had seen him also another time,
Near the Sidrah-tree, which marks the boundary.
Near which is the garden of repose.
When the Sidrah-tree was covered with what covered it,
His eye turned not aside, nor did it wander:
For he saw the greatest of the signs of his Lord.
Do you see Al-Lat and Al-Ozza,
And Manat the third idol besides?
What? shall ye have male progeny and God female?
This were indeed an unfair partition!

These are mere names: ye and your fathers named them thus: God hath not sent down any warranty in their regard. A mere conceit and their own impulses do they follow. Yet hath "the guidance" from their Lord come to them.

Shall man have whatever he wisheth?

The future and the present are in the hand of God:

And many as are the Angels in the Heavens, their intercession shall be of no avail

Until God hath permitted it to whom he shall please and will accept.

Verily, it is they who believe not in the life to come, who name the angels with names of females:

But herein they have no knowledge: they follow a mere conceit; and mere conceit can never take the place of truth.

Withdraw from him who turneth his back on our warning and desireth only this present life.

This is the sum of their knowledge. Truly the Lord best knoweth him who erreth from his way, and He best knoweth him who hath received guidance.

And whatever is in the Heavens and in the Earth is God's, that he may reward those who do evil according to their deeds: and those who do good will He reward with good things.

To those who avoid great crimes and scandals but commit only lighter faults, verily, thy Lord will be diffuse of mercy. He well knows you when he produced you out of the earth, and when ye were

embryos in your mother's womb. Assert not then your own purity. He best knoweth who feareth him.

Hast thou considered him who turned his back?

Who giveth little and is covetous?

Is it that he hath the knowledge and vision of the secret things?

Hath he not been told of what is in the pages of Moses?

And of Abraham faithful to his pledge?

That no burdened soul shall be reckoned to a man but that for which he hath made efforts:

And that his efforts shall at last be seen in their true light:

That then he shall be recompensed with a most exact recompense,

And that unto thy Lord is the term of all things,

And that it is He who causeth to laugh and to weep,

And that He causeth to die and maketh alive,

And that He hath created the sexes, male and female,

From the diffused germs of life,

And that with Him is the second creation,

And that He enricheth and causeth to possess,

And that He is the Lord of Sirius,

And that it was He who destroyed the ancient Adites,

And the people of Themoud and left not one survivor,

And before them the people of Noah who were most wicked and most perverse.

And it was He who destroyed the cities that were overthrown.

So that that which covered them covered them.

Which then of thy Lord's benefits wilt thou make a matter of doubt?

He who warneth you is one of the warners of old.

The day that must draw nigh, draweth nigh already: and yet none but God can reveal its time.

Is it at these sayings that ye marvel?

And that ye laugh and weep not?

And that ye are triflers?

Prostrate yourselves then to God and worship.

## (XLVII.)

## SURA LXX.—THE STEPS OR ASCENTS

MECCA.—44 Verses

*In the Name of God, the Compassionate, the Merciful*

A SUITOR sued for punishment to light suddenly

On the infidels: none can hinder

God from inflicting it, the master of those ASCENTS,
By which the angels and the spirit ascend to him in a day, whose length is fifty thousand years
Be thou patient therefore with becoming patience;
They forsooth regard that day as distant,
But we see it nigh:
The day when the heavens shall become as molten brass,
And the mountains shall become like flocks of wool:
And friend shall not question of friend,
Though they look at one another. Fain would the wicked redeem himself from punishment on that day at the price of his children,
Of his spouse and his brother,
And of his kindred who shewed affection for him,
And of all who are on the earth that then it might deliver him.
But no. For the fire,
Dragging by the scalp,
Shall claim him who turned his back and went away,
And amassed and hoarded.
Man truly is by creation hasty;
When evil befalleth him, impatient;
But when good falleth to his lot, tenacious.
Not so the prayerful,
And of whose substance there is a due and stated portion
For him who asketh, and for him who is ashamed to beg;
And who own the judgment-day a truth,
And who thrill with dread at the chastisement of their Lord—
For there is none safe from the chastisement of their Lord—
And who control their desires,
(Save with their wives or the slaves whom their right hands have won, for there they shall be blameless;
But whoever indulge their desires beyond this are transgressors);
And who are true to their trusts and to their engagements,
And who witness uprightly,
And who keep strictly the hours of prayer:
These shall dwell, laden with honours, amid gardens.
But what hath come to the unbelievers that they run at full stretch around thee,
On the right hand and on the left, in bands?
Is it that every man of them would fain enter that garden of delights?
Not at all. We have created them, they know of what.
It needs not that I swear by the Lord of the East and of the West that we have power
To replace them with better than themselves: neither are we to be hindered.

Wherefore let them flounder on and disport them, till they come face to face with their threatened day,

The day on which they shall flock up out of their graves in haste like men who rally to a standard:—

Their eyes downcast; disgrace shall cover them. Such their threatened day.

## (XLVIII.)

## SURA LV.—THE MERCIFUL

MECCA.—78 Verses

*In the Name of God, the Compassionate, the Merciful*

THE God of MERCY hath taught the Koran,
Hath created man,
Hath taught him articulate speech,
The Sun and the Moon have each their times,
And the plants and the trees bend in adoration.
And the Heaven, He hath reared it on high, and hath appointed the balance;
That in the balance ye should not transgress.
Weigh therefore with fairness, and scant not the balance.
And the Earth, He hath prepared it for the living tribes:
Therein are fruits, and the palms with sheathed clusters,
And the grain with its husk, and the fragrant plants.
Which then of the bounties of your Lord will ye twain deny?
He created man of clay like that of the potter.
And He created the djinn of pure fire:
Which then of the bounties, etc.
He is the Lord of the East,
He is the Lord of the West:
Which, etc.
He hath let loose the two seas which meet each other:
Yet between them is a barrier which they overpass not:
Which, etc.
From each he bringeth up pearls both great and small:
Which, etc.
And His are the ships towering up at sea like mountains:
Which, etc.
All on the earth shall pass away,

But the face of thy Lord shall abide resplendent with majesty and glory:

Which, etc.

To Him maketh suit all that is in the Heaven and the Earth. Every day doth some new work employ Him:

Which, etc.

We will find leisure to judge you, O ye men and dijnn:

Which, etc.

O company of djinn and men, if ye can overpass the bounds of the Heavens and the Earth, then overpass them. But by our leave only shall ye overpass them:

Which, etc.

A bright flash of fire shall be hurled at you both, and molten brass, and ye shall not defend yourselves from it:

Which, etc.

When the Heaven shall be cleft asunder, and become rose red, like stained leather:

Which, etc.

On that day shall neither man nor djinn be asked of his sin:

Which, etc.

By their tokens shall the sinners be known, and they shall be seized by their forelocks and their feet:

Which, etc.

"This is Hell which sinners treated as a lie."

To and fro shall they pass between it and the boiling water:

Which, etc.

But for those who dread the majesty of their Lord shall be two gardens:

Which, etc.

With o'erbranching trees in each:

Which, etc.

In each two fountains flowing:

Which, etc.

In each two kinds of every fruit:

Which, etc.

On couches with linings of brocade shall they recline, and the fruit of the two gardens shall be within easy reach:

Which, etc.

Therein shall be the damsels with retiring glances, whom nor man nor djinn hath touched before them:

Which, etc.

Like jacynths and pearls:

Which, etc.

Shall the reward of good be aught but good?

Which, etc.

And beside these shall be two other gardens:
Which, etc.
Of a dark green:
Which, etc.
With gushing fountains in each:
Which, etc.
In each fruits and the palm and the pomegranate:
Which, etc.
In each, the fair, the beauteous ones:
Which, etc.
With large dark eyeballs, kept close in their pavilions:
Which, etc.
Whom man hath never touched, nor any djinn:
Which, etc.
Their spouses on soft green cushions and on beautiful carpets shall recline:
Which, etc.
Blessed be the name of thy Lord, full of majesty and glory.

## (XLIX.)

## SURA LIV.—THE MOON

MECCA.—55 Verses

*In the Name of God, the Compassionate, the Merciful*

THE hour hath approached and the MOON hath been cleft:
But whenever they see a miracle they turn aside and say, This is well-devised magic.
And they have treated the prophets as impostors, and follow their own lusts; but everything is unalterably fixed.
A message of prohibition had come to them—
Consummate wisdom—but warners profit them not.
Quit them then. On the day when the summoner shall summon to a stern business,
With downcast eyes shall they come forth from their graves, as if they were scattered locusts,
Hastening to the summoner. "This," shall the infidels say, "is the distressful day."
Before them the people of Noah treated the truth as a lie. Our servant did they charge with falsehood, and said, "Demoniac!" and he was rejected.

Then cried he to his Lord, "Verily, they prevail against me; come thou therefore to my succour."

So we opened the gates of Heaven with water which fell in torrents,

And we caused the earth to break forth with springs, and their waters met by settled decree.

And we bare him on a vessel made with planks and nails.

Under our eyes it floated on: a recompence to him who had been rejected with unbelief.

And we left it a sign: but, is there any one who receives the warning?

And how great was my vengeance and my menace!

Easy for warning have we made the Koran—but, is there any one who receives the warning?

The Adites called the truth a lie: but how great was my vengeance and my menace;

For we sent against them a roaring wind in a day of continued distress:

It tore men away as though they were uprooted palm stumps.

And how great was my vengeance and my menace!

Easy for warning have we made the Koran—but, is there any one who receives the warning?

The tribe of Themoud treated the threatenings as lies:

And they said, "Shall we follow a single man from among ourselves? Then verily should we be in error and in folly.

To him alone among us the office of warning entrusted? No! he is an impostor, an insolent person."

To-morrow shall they learn who is the impostor, the insolent.

"For we will send the she-camel to prove them: do thou mark them well, O Saleh, and be patient:

And foretell them that their waters shall be divided between themselves and her, and that every draught shall come by turns to them."

But they called to their comrade, and he took a knife and hamstrung her.

And how great was my vengeance and my menace!

We sent against them a single shout; and they became like the dry sticks of the fold-builders.

Easy have we made the Koran for warning—but, is there any one who receives the warning?

The people of Lot treated his warning as a lie;

But we sent a stone-charged wind against them all, except the family of Lot, whom at daybreak we delivered,

By our special grace—for thus we reward the thankful.

He, indeed, had warned them of our severity, but of that warning they doubted.

Even this guess did they demand: therefore we deprived them of sight,

And said, "Taste ye my vengeance and my menace;"

And in the morning a relentless punishment overtook them.

Easy have we made the Koran for warning—but, is there any one who receives the warning?

To the people of Pharaoh also came the threatenings:

All our miracles did they treat as impostures. Therefore seized we them as he only can seize, who is the Mighty, the Strong.

Are you infidels, O Meccans, better men than these? Is there an exemption for you in the sacred Books?

Will they say, "We are a host that lend one another aid?"

The host shall be routed, and they shall turn them back.

But, that Hour is their threatened time, and that Hour shall be most severe and bitter.

Verily, the wicked are sunk in bewilderment and folly.

On that day they shall be dragged into the fire on their faces. "Taste ye the touch of Hell."

All things have we created after a fixed decree:

Our command was but one word, swift as the twinkling of an eye.

Of old, too, have we destroyed the like of you—yet is any one warned?

And everything that they do is in the Books;

Each action, both small and great, is written down.

Verily, amid gardens and rivers shall the pious dwell.

In the seat of truth, in the presence of the potent King.

(L.)

## SURA XXXVII.—THE RANKS

MECCA.—182 Verses

*In the Name of God, the Compassionate, the Merciful*

BY the angels ranged in order for Songs of Praise,

And by those who repel demons,

And by those who recite the Koran for warning,

Truly your God is but one,

Lord of the Heavens and of the Earth and of all that is between them, and Lord of the East.

We have adorned the lower heaven with the adornment of the stars.

They serve also as a guard against every rebellious Satan,

That they overhear not what passeth in the assembly on high, for they are darted at from every side,

Driven off and consigned to a lasting torment;

While, if one steal a word by stealth, a glistening flame pursueth him.

Ask the Meccans then, Are they, or the angels whom we have made, the stronger creation? Aye, of coarse clay have we created them.

But while thou marvellest they mock;

When they are warned, no warning do they take;

And when they see a sign, they fall to mocking,

And say, "This is no other than clear sorcery:

What! when dead, and turned to dust and bones, shall we indeed be raised?

Our sires also of olden times?"

Say, Yes; and ye shall be covered with disgrace.

For, one blast only, and lo! they shall gaze around them,

And shall say, "Oh! woe to us! this is the day of reckoning;

This is the day of decision which ye gainsaid as an untruth."

Gather together those who have acted unjustly, and their consorts, and the gods whom they adored

Beside God; and guide them to the road for Hell.

Set them forth: they shall be questioned.

"How now, that ye help not one another?"

But on this day they shall submit themselves to God,

And shall address one another with mutual reproaches.

They shall say, "In sooth, ye came to us in well omened sort:"

But they will answer, "Nay, it was ye who would not believe; and we had no power whatever over you. Nay, ye were people given to transgress;

Just, therefore, is the doom which our Lord hath passed upon us. We shall surely taste it:

We made you err, for we had erred ourselves."

Partners therefore shall they be in punishment on that day.

Truly, thus will we deal with the wicked,

Because when it was said to them, There is no god but God, they swelled with pride,

And said, "Shall we then abandon our gods for a crazed poet?"

Nay, he cometh with truth and confirmeth the Sent Ones of old.

Ye shall surely taste the painful punishment,

And ye shall not be rewarded but as ye have wrought,

Save the sincere servants of God!

A stated banquet shall they have
Of fruits; and honoured shall they be
In the gardens of delight,
Upon couches face to face.
A cup shall be borne round among them from a fountain,
Limpid, delicious to those who drink;
It shall not oppress the sense, nor shall they therewith be drunken.
And with them are the large-eyed ones with modest refraining glances, fair like the sheltered egg.
And they shall address one another with mutual questions.
Saith one of them, "I truly had a bosom friend,
Who said, 'Art thou of those who credit it?
What! when we shall have died, and become dust and bones, shall we indeed be judged?'"
He shall say to those around him, "Will ye look?"
And he shall look and see him in the midst of Hell.
And he shall say to him, "By God, thou hadst almost caused me to perish;
And, but for the favour of my Lord, I had surely been of those who have been brought with thee into torment."
"But do we not die," say the blessed,
"Any other than our first death? and have we escaped the torment?"
This truly is the great felicity!
For the like of this should the travailers travail!
Is this the better repast or the tree Ez-zakkoum?
Verily, we have made it for a subject of discord to the wicked.
It is a tree which cometh up from the bottom of hell;
Its fruits is as it were the heads of Satans;
And, lo! the damned shall surely eat of it and fill their bellies with it:
Then shall they have, thereon, a mixture of boiling water:
Then shall they return to hell.
They found their fathers erring,
And they hastened on in their footsteps,
Also before them the greater number of the ancients had erred,
Though we had sent warners among them.
But see what was the end of these warned ones,
Except of God's true servants.
Noah called on us of old, and right prompt were we to hear him,
And we saved him and his family out of the great distress,
And we made his offspring the survivors;
And we left for him with posterity,
"Peace be on Noah throughout the world!"
Thus do we reward the well-doers,

For he was one of our believing servants;—
And the rest we drowned.
And truly, of his faith was Abraham,
When he brought to his Lord a perfect heart,
When he said to his father and to his people, "What is this ye worship?
Prefer ye with falsehood gods to God?
And what deem ye of the Lord of the worlds?"
So gazing he gazed towards the stars,
And said, "In sooth I am ill:"
And they turned their back on him and departed.
He went aside to their gods and said, "Do ye not eat?
What aileth you that ye do not speak?"
He broke out upon them, with the right hand striking:
When his tribesmen came back to him with hasty steps—
He said, "Worship ye what ye carve,
When God hath created you, and that ye make?"
They said, "Build up a pyre for him and cast him into the glowing flame."
Fain would they plot against him, but we brought them low.
And he said, "Verily, I repaid to my Lord who will guide me:
O Lord give me a son, of the righteous."
We announced to him a youth of meekness.
And when he became a full-grown youth,
His father said to him, "My son, I have seen in a dream that I should sacrifice thee; therefore, consider what thou seest right."
He said, "My father, do what thou art bidden; of the patient, if God please, shalt thou find me."
And when they had surrendered them to the will of God, he laid him down upon his forehead:
We cried unto him, "O Abraham!
Now hast thou satisfied the vision." See how we recompense the righteous.
This was indeed a decisive test.
And we ransomed his son with a costly victim,
And we left this for him among posterity,
"Peace be on Abraham!"
Thus do we reward the well-doers,
For he was of our believing servants.
And we announced Isaac to him—a righteous Prophet—
And on him and on Isaac we bestowed our blessing. And among their offspring were well-doers, and others, to their own hurt undoubted sinners.
And of old, to Moses and Aaron shewed we favours:

And both of them, and their people, we rescued from the great distress:
And we succoured them, and they became the conquerers:
And we gave them (Moses and Aaron) each the lucid book:
And we guided them each into the right way:
And we left this for each among posterity,
"Peace be on Moses and Aaron."
Thus do we reward the well-doers,
For they were two of our believing servants.
And Elias truly was of our Sent Ones,
When he said to his people, "Fear ye not God?
Invoke ye Baal and forsake ye the most skilful Creator?
God is your Lord, and the Lord of your sires of old?"
But they treated him as a liar, and shall therefore be consigned to punishment,
Except God's faithful servants.
And we left this for him among posterity,
"Peace be on Eliasin!"
Thus do we reward the well-doers,
For he was one of our believing servants.
And Lot truly was of our Sent Ones,
When we rescued him and all his family,
Save an aged woman among those who tarried.
Afterward we destroyed the others.
And ye indeed pass by their ruined dwellings at morn
And night: will ye not then reflect?
Jonas, too, was one of the Apostles,
When he fled unto the laden ship,
And lots were cast, and he was doomed,
And the fish swallowed him, for he was blameworthy.
But had he not been of those who praise Us,
In its belly had he surely remained, till the day of resurrection.
And we cast him on the bare shore—and he was sick;—
And we caused a gourd-plant to grow up over him,
And we sent him to a hundred thousand persons, or even more,
And because they believed, we continued their enjoyments for a season.
Inquire then of the Meccans whether thy Lord hath daughters, and they, sons?
Have ye created the angels females? and did they witness it?
Is it not a falsehood of their own devising, when they say,
"God hath begotten"? They are indeed liars.
Would he have preferred daughters to sons?
What reason have ye for thus judging?
Will ye not then receive this warning?

Have ye a clear proof for them?
Produce your Book if ye speak truth.
And they make him to be of kin with the Djinn: but the Djinn have long known that these idolaters shall be brought up before God.
Far be the glory of God from what they impute to him.
"His faithful servants do not thus.
Moreover, ye and what ye worship
Shall not stir up against God,
Save him who shall burn in Hell.
And verily each one of us hath his appointed place,
And we range ourselves in order,
And we celebrate His praises."
And if those infidels say,
"Had we a revelation transmitted to us from those of old,
We had surely been God's faithful servants."
Yet they believe not the Koran. But they shall know its truth at last.
Our word came of old to our servants the apostles,
That they should surely be the succoured,
And that our armies should procure the victory for them.
Turn aside therefore from them for a time,
And behold them, for they too shall in the end behold their doom.
Would they then hasten our vengeance?
But when it shall come down into their courts, an evil morning shall it be to those who have had their warning.
Turn aside from them therefore for a time.
And behold; for they too shall in the end behold their doom.
Far be the glory of thy Lord, the Lord of all greatness, from what they impute to him,
And peace be on his Apostles!
And praise be to God the Lord of the worlds.

(LI.)

## SURA LXXI.—NOAH

MECCA.—29 Verses

*In the Name of God, the Compassionate, the Merciful*

WE sent NOAH to his people, and said to him, "Warn thou thy people ere there come on them an afflictive punishment."
He said, "O my people! I come to you a plain-spoken warner:
Serve God and fear Him, and obey me:
Your sins will He forgive you, and respite you till the fixed Time;

for when God's fixed Time hath come, it shall not be put back. Would that ye knew this!"

He said, "Lord I have cried to my people night and day; and my cry doth but make them flee from me the more.

So oft as I cry to them, that thou mayest forgive them, they thrust their fingers into their ears, and wrap themselves in their garments, and persist in their error, and are disdainfully disdainful.

Then I cried aloud to them:

Then again spake I with plainness, and in private did I secretly address them:

And I said, 'Beg forgiveness of your Lord, for He is ready to forgive.

He will send down the very Heaven upon you in plenteous rains;

And will increase you in wealth and children; and will give you gardens, and will give you watercourses:—

What hath come to you that ye hope not for goodness from the hand of God?

For He it is who hath formed you by successive steps.

See ye not how God hath created the seven heavens one over the other?

And He hath placed therein the moon as a light, and hath placed there the sun as a torch;

And God hath caused you to spring forth from the earth like a plant;

Hereafter will He turn you back into it again, and will bring you forth anew—

And God hath spread the earth for you like a carpet,

That ye may walk therein along spacious paths.'"

Said Noah, "O my Lord! they rebel against me, and they follow those whose riches and children do but aggravate their ruin."

And they plotted a great plot;

And they said, "Forsake not your Gods; forsake not Wadd nor Sowah,

Nor Yaghuth and Yahuk and Nesr;"

And they caused many to err;—and thou, too, O Muhammad! shalt be the means of increasing only error in the wicked—

Because of their sins they were drowned, and made to go into the Fire;

And they found that they had no helper save God.

And Noah said, "Lord, leave not one single family of Infidels on the Earth:

For if thou leave them they will beguile thy servants and will beget only sinners, infidels.

O my Lord, forgive me, and my parents, and every one who, being

a believer, shall enter my house, and believers men and women: and add to the wicked nought but perdition."

## (LII.)

## SURA LXXVI.—MAN

MECCA.—31 Verses

*In the Name of God, the Compassionate, the Merciful*

DOTH not a long time pass over MAN, during which he is a thing unremembered?

We have created man from the union of the sexes that we might prove him; and hearing, seeing, have we made him:

In a right way have we guided him, be he thankful or ungrateful.

For the Infidels we have got ready chains and collars and flaming fire.

But a wine cup tempered at the camphor fountain the just shall quaff:

Fount whence the servants of God shall drink, and guide by channels from place to place;

They who fulfilled their vows, and feared the day whose woes will spread far and wide;

Who though longing for it themselves, bestowed their food on the poor and the orphan and the captive:

"We feed you for the sake of God: we seek from you neither recompense nor thanks:

A stern and calamitous day dread we from our Lord."

From the evil therefore of that day hath God delivered them and cast on them brightness of face and joy:

And hath rewarded their constancy, with Paradise and silken robes:

Reclining therein on bridal couches, nought shall they know of sun or piercing cold:

Its shades shall be close over them, and low shall its fruits hang down:

And vessels of silver and goblets like flagons shall be borne round among them:

Flagons of silver whose measure themselves shall mete

And there shall they be given to drink of the cup tempered with zendjegil (ginger)

From the fount therein whose name is Selsebil (the softly flowing).

Aye-blooming youths go round among them. When thou lookest at them thou wouldest deem them scattered pearls;

And when thou seest this, thou wilt see delights and a vast kingdom:

Their clothing green silk robes and rich brocade: with silver bracelets shall they be adorned; and drink of a pure beverage shall their Lord give them.

This shall be your recompense. Your efforts shall meet with thanks.

We ourselves have sent down to thee the Koran as a missive from on high.

Await then with patience the judgments of thy Lord, and obey not the wicked among them and the unbelieving:

And make mention of the name of thy Lord at morn, at even,

And at night. Adore him, and praise him the livelong night.

But these men love the fleeting present, and leave behind them the heavy day of doom.

Ourselves have we created them, and strengthened their joints; and when we please, with others like unto themselves will be replace them.

This truly is a warning: And whoso willeth, taketh the way to his Lord;

But will it ye shall not, unless God will it, for God is Knowing, Wise.

He causeth whom He will to enter into his mercy. But for the evil doers, He hath made ready an afflictive chastisement.

## (LIII.)

## SURA XLIV.—SMOKE

MECCA.—59 Verses

*In the Name of God, the Compassionate, the Merciful*

HA. MIM. By this clear Book!

See! on a blessed night have we sent it down, for we would warn mankind:

On the night wherein all things are disposed in wisdom,

By virtue of our behest. Lo! we have ever sent forth Apostles,

A mercy from thy Lord: he truly heareth and knoweth all things—

Lord of the Heavens and of the earth and of all that is between them,—if ye be firm in faith—

There is no God but He!—He maketh alive and killeth!—Your Lord and the Lord of your sires of old!

Yet with doubts do they disport them.

But mark them on the day when the Heaven shall give out a palpable SMOKE,

Which shall enshroud mankind: this will be an afflictive torment.

They will cry, "O Lord! relieve us from this torment: see! we are believers."

But how did warning avail them, when an undoubted apostle had come to them;

And they turned their backs on him, and said, "Taught by others, possessed?"

Were we to relieve you from the plague even a little, ye would certainly relapse.

On the day when we shall fiercely put forth our great fierceness, we will surely take vengeance on them!

Of old, before their time, had we proved the people of Pharaoh, when a noble apostle presented himself to them.

"Send away with me," cried he, "the servants of God; for I am an apostle worthy of all credit:

And exalt not yourselves against God, for I come to you with undoubted power;

And I take refuge with Him who is my Lord and your Lord, that ye stone me not:

And if ye believe me not, at least separate yourselves from me."

And he cried to his Lord, "That these are a wicked people."

"March forth then, said God, with my servants by night, for ye will be pursued.

And leave behind you the cleft sea: they are a drowned host."

How many a garden and fountain did they quit!

And pleasures in which they rejoiced them!

So was it: and we gave them as a heritage to another people.

Nor Heaven nor Earth wept for them, nor was their sentence respited;

And we rescued the children of Israel from a degrading affliction—

From Pharaoh, for he was haughty, given to excess.

And we chose them, in our prescience, above all peoples,

And we shewed them miracles wherein was their clear trial.

Yet these infidels say,

"There is but our first death, neither shall we be raised again:

Bring back our sires, if ye be men of truth."

Are they better than the people of Tobba,

And those who flourished before them whom we destroyed for their evil deeds?

We have not created the heavens and the Earth and whatever is between them in sport:

We have not created them but for a serious end: but the greater part of them understand it not.

Verily the day of severing shall be the appointed time of all:
A day when the master shall not at all be aided by the servant, neither shall they be helped;
Saved those on whom God shall have mercy: for He is the mighty, the merciful.
Verily the tree of Ez-Zakkoum
Shall be the sinner's food:
Like dregs of oil shall it boil up in their bellies,
Like the boiling of scalding water.
"—Seize ye him, and drag him into the mid-fire;
Then pour on his head of the tormenting boiling water.
—'Taste this:' for thou forsooth art the mighty, the honourable!
Lo! this is that of which ye doubted."
But the pious shall be in a secure place,
Amid gardens and fountains,
Clothed in silk and richest robes, facing one another:
Thus shall it be: and we will wed them to the virgins with large dark eyes:
Therein shall they call, secure, for every kind of fruit;
Therein, their first death passed, shall they taste death no more; and He shall keep them from the pains of Hell:—
'Tis the gracious bounty of thy Lord! This is the great felicity.
We have made this Koran easy for thee in thine own tongue, that they may take the warning.
Therefore wait thou, for they are waiting.

## (LIV.)

## SURA L.—KAF

### Mecca.—45 Verses

*In the Name of God, the Compasssionate, the Merciful*

Kaf. By the glorious Koran:
They marvel forsooth that one of themselves hath come to them charged with warnings. "This," say the infidels, "is a marvellous thing:
What! when dead and turned to dust shall we. . . .? Far off is such a return as this?"
Now know we what the earth consumeth of them, and with us is a Book in which account is kept.
But they have treated the truth which hath come to them as falsehood; perplexed therefore is their state.
Will they not look up to the heaven above them, and consider how

we have reared it and decked it forth, and that there are no flaws therein?

And as to the earth, we have spread it out, and have thrown the mountains upon it, and have caused an undergrowth in it of all beauteous kinds of plants,

For insight and admonition to every servant who loveth to turn to God:

And we send down the rain from Heaven with its blessings, by which we cause gardens to spring forth and the grain of harvest,

And the tall palm trees with date-bearing branches one above the other

For man's nourishment: And life give we thereby to a dead country. So also shall be the resurrection.

Ere the days of these (Meccans) the people of Noah, and the men of Rass and Themoud, treated their prophets as impostors:

And Ad and Pharaoh, and the brethren of Lot and the dwellers in the forest, and the people of Tobba, all gave the lie to their prophets: justly, therefore, were the menaces inflicted.

Are we wearied out with the first creation? Yet are they in doubt with regard to a new creation!

We created man: and we know what his soul whispereth ot him, and we are closer to him than his neck-vein.

When the two angels charged with taking account shall take it, one sitting on the right hand, the other on the left:

Not a word doth he utter, but there is a watcher with him ready to note it down:

And the stupor of certain death cometh upon him:—"This is what thou wouldst have shunned"—

And there shall be a blast on the trumpet,—it is the threatened day!

And every soul shall come,—an angel with it urging it along, and an angel to witness against it—

Saith he, "Of this day didst thou live in heedlessness: but we have taken off thy veil from thee, and thy sight is becoming sharp this day."

And he who is at this side shall say, "This is what I am prepared with against thee."

And God will say, "Cast into Hell, ye twain, every infidel, every hardened one,

The hinderer of the good, the transgressor, the doubter,

Who sets up other gods with God. Cast ye him into the fierce torment."

He who is at his side shall say, "O our Lord! I led him not astray, yet was he in an error wide of truth."

He shall say, "Wrangle not in my presence. I had plied you beforehand with menaces:

My doom changeth not, and I am not unjust to man."

On that day will we cry to Hell, "Art thou full?" And it shall say, "Are there more?"

And not far from thence shall Paradise be brought near unto the Pious:

—"This is what ye have promised: to every one who hath turned in penitence to God and kept his laws;

Who hath feared the God of Mercy in secret, and come to him with a contrite heart:

Enter it in peace: this is the day of Eternity."

There shall they have all that they can desire: and our's will it be to augment their bliss:

And how many generations have we destroyed ere the days of these (Meccans), mightier than they in strength! Search ye then the land. Is there any escape?

Lo! herein is warning for him who hath a heart, or giveth ear, and is himself an eye-witness.

We created the heavens and the earth and all that is between them in six days, and no weariness touched us.

Wherefore put up with what they say, and celebrate the praise of thy Lord before sunrise and before sunset:

And praise Him in the night: and perform the two final prostrations.

And list for the day whereon the crier shall cry for a place near to every one alike:

The day on which men shall in truth hear that shout will be the day of their coming forth from the grave.

Verily, we cause to live, and we cause to die. To us shall all return.

On the day when the earth shall swiftly cleave asunder over the dead, will this gathering be easy to Us.

We know best what the infidels say: and thou art not to compel them.

Warn then by the Koran those who fear my menace.

## (LV.)

## SURA. XX.—TA. HA.

MECCA.—135 Verses

*In the Name of God, the Compassionate, the Merciful*

TA HA. Not to sadden thee have we sent down this Koran to thee
But as a warning for him who feareth;
It is a missive from Him who hath made the earth and the lofty heavens!
The God of Mercy sitteth on his throne:
His, whatsoever is in the heavens, and whatsoever is in the earth and whatsoever is between them both, and whatsoever is beneath the humid soil!
Thou needest not raise thy voice: for He knoweth the secret whisper, and the yet more hidden.
God! There is no God but He! Most excellent His titles!
Hath the history of Moses reached thee?
When he saw a fire, and said to his family, "Tarry ye here, for I perceive a fire:
Haply I may bring you a brand from it, or find at the fire a guide."
And when he came to it, he was called to, "O Moses!
Verily, I am thy Lord: therefore pull off thy shoes: for thou art in the holy valley of Towa.
And I have chosen thee: hearken then to what shall be revealed.
Verily, I am God: there is no God but me: therefore worship me, and observe prayer for a remembrance of me.
Verily the hour is coming:—I all but manifest it—
That every soul may be recompensed for its labours.
Nor let him who believeth not therein and followeth his lust, turn thee aside from this truth, and thou perish.
Now, what is that in thy right hand, O Moses?"
Said he, "It is my staff on which I lean, and with which I beat down leaves for my sheep, and I have other uses for it."
He said, "Cast it down, O Moses!"
So he cast it down, and lo! it became a serpent that ran along.
He said, "Lay hold on it, and fear not: to its former state will we restore it."
"Now place thy right hand to thy arm-pit: it shall come forth white, but unhurt:—another sign!—
That We may shew thee the greatest of our signs.
Go to Pharaoh, for he hath burst all bounds."
He said, "O my Lord! enlarge my breast for me,
And make my work easy for me,
And loose the knot of my tongue,
That they may understand my speech.
And give me a counsellor from among my family,
Aaron my brother;
By him gird up my loins,
And make him a colleague in my work,
That we may praise thee oft and oft remember thee,

For thou regardest us."

He said, "O Moses, thou hast obtained thy suit:

Already, at another time, have we showed thee favour,

When we spake unto thy mother what was spoken:

'Cast him into the ark: then cast him on the sea (the river), and the sea shall throw him on the shore: and an enemy to me and an enemy to him shall take him up.' And I myself have made thee an object of love.

That thou mightest be reared in mine eye.

When thy sister went and said, 'Shall I shew you one who will nurse him?' Then we returned thee to thy mother that her eye might be cheered, and that she might not grieve. And when thou slewest a person, We delivered thee from trouble, and We tried thee with other trial.

For years didst thou stay among the people of Midian; then camest thou hither by my decree, O Moses:

And I have chosen thee for Myself.

Go thou and thy brother with my signs and be not slack to remember me.

Go ye to Pharaoh, for he hath burst all bounds:

But speak ye to him with gentle speech; haply he will reflect or fear."

They said, "O our Lord! truly we fear lest he break forth against us, or act with exceeding injustice."

He said, "Fear ye not, for I am with you both. I will hearken and I will behold."

Go ye then to him and say, 'Verily we are Sent ones of thy Lord; send therefore the children of Israel with us and vex them not: now are we come to thee with signs from thy Lord, and, Peace shall be on him who followeth the right guidance.

For now hath it been revealed to us, that chastisement shall be on him who chargeth with falsehood, and turneth him away.'"

And he said, "Who is your Lord, O Moses?"

He said, "Our Lord is He who hath given to everything its form and then guideth it aright."

"But what," said he, "was the state of generations past?"

He said, "The knowledge thereof is with my Lord in the Book of his decrees. My Lord erreth not, nor forgetteth.

He hath spread the earth as a bed, and hath traced out paths for you therein, and hath sent down rain from Heaven, and by it we bring forth the kinds of various herbs:

—'Eat ye, and feed your cattle.' Of a truth in this are signs unto men endued with understanding.

From it have we created you, and into it will we return you, and out of it will we bring you forth a second time."

And we shewed him all our signs: but he treated them as falsehoods, and refused to believe.

He said, "Hast thou come, O Moses, to drive us from our land by thine enchantments?

Therefore will we assuredly confront thee with like enchantments: so appoint a meeting between us and you—we will not fail it, we, and do not thou—in a place alike for both."

He said, "On the feast day be your meeting, and in broad daylight let the people be assembled."

And Pharaoh turned away, and collected his craftsmen and and came.

Said Moses to them, "Woe to you! devise not a lie against God:

For then will he destroy you by a punishment. They who have lied have ever perished."

And the magicians discussed their plan, and spake apart in secret:

They said, "These two are surely sorcerers: fain would they drive you from your land by their sorceries, and lead away in their paths your chiefest men:

So muster your craft: then come in order: well this day shall it be for him, who shall gain the upper hand."

They said, "O Moses, wilt thou first cast down thy rod, or shall we be the first who cast?"

He said, "Yes, cast ye down first." And lo! by their enchantment their cords and rods seemed to him as if they ran.

And Moses conceived a secret fear within him.

We said, "Fear not, for thou shalt be the uppermost:

Cast forth then what is in thy right hand: it shall swallow up what they have produced: they have only produced the deceit of an enchanter: and come where he may, ill shall an enchanter fare."

And the magicians fell down and worshipped. They said, "We believe in the Lord of Aaron and of Moses."

Said Pharaoh, "Believe ye on him ere I give you leave? He, in sooth, is your Master who hath taught you magic. I will therefore cut off your hands and your feet on opposite sides, and I will crucify you on trunks of the palm, and assuredly shall ye learn which of us is severest in punishing, and who is the more abiding."

They said, "We will not have more regard to thee than to the clear tokens which have come to us, or than to Him who hath made us: doom the doom thou wilt: Thou canst only doom as to this present life: of a truth we have believed on our Lord that he may pardon us our sins and the sorcery to which thou hast forced us, for God is better, and more abiding than thou.

As for him who shall come before his Lord laden with crime—for him verily is Hell: he shall not die in it and he shall not live.

But he who shall come before Him, a believer, with righteous works,—these! the loftiest grades await them:

Gardens of Eden, beneath whose trees the rivers flow: therein shall they abide for ever. This, the reward of him who hath been pure."

Then revealed we to Moses, "Go forth by night with my servants and cleave for them a dry path in the sea;

Fear not thou to be overtaken, neither be thou afraid."

And Pharaoh followed them with his hosts, and the whelming billows of the sea overwhelmed them, for Pharaoh misled his people, and did not guide them.

O children of Israel! we rescued you from your foes; and We appointed a meeting with you on the right side of the mountain; and We caused the manna and the quail to descend upon you:

"Eat," said We, "of the good things with which we have supplied you; but without excess, lest my wrath fall upon you; for on whom my wrath doth fall, he perisheth outright.

Surely however will I forgive him who turneth to God and believeth, and worketh righteousness, and then yieldeth to guidance.

But what hath hastened thee on apart from thy people, O Moses?"

He said, "They are hard on my footsteps; but to thee, O Lord, have I hastened, that thou mightest be well pleased with me."

He said, "Of a truth now have we proved thy people since thou didst leave them, and Samiri had led them astray."

And Moses returned to his people, angered, sorrowful.

He said, "O my people! did not your Lord promise you a good promise? Was the time of my absence long to you? or desired ye that wrath from your Lord should light upon you, that ye failed in your promise to me?"

They said, "Not of our own accord have we failed in the promise to thee, but we were made to bring loads of the people's trinkets, and we threw them into the fire—and Samiri likewise cast them in, and brought forth to them a corporeal lowing calf: and they said, "This is your God and the God of Moses, whom he hath forgotten.'"

What! saw they not that it returned them no answer, and could neither hurt nor help them?

And Aaron had before said to them, "O my people! by this calf are ye only proved: surely your Lord is the God of Mercy: follow me therefore and obey my bidding."

They said, "We will not cease devotion to it, till Moses come back to us."

He said, "O Aaron! when thou sawest that they had gone astray, what hindered thee from following me? Hast thou then disobeyed my command?"

He said, "O Son of my mother! seize me not my beard, nor by my head: indeed I feared lest thou shouldst say, 'Thou hast rent the children of Israel asunder, and hast not observed my orders.'"

He said, "And what was thy motive, O Samiri?" He said, "I saw what they saw not: so I took a handful of dust from the track of the messenger of God, and flung it into the calf, for so my soul prompted me."

He said, "Begone then: verily thy doom even in this life shall be to say, 'Touch me not.' And there is a threat against thee, which thou shalt not escape hereafter. Now look at thy god to which thou hast continued so devoted: we will surely burn it and reduce it to ashes, which we will cast into the sea.

Your God is God, beside whom there is no God: In his knowledge he embraceth all things."

Thus do We recite to thee histories of what passed of old; and from ourself have we given thee admonition.

Whoso shall turn aside from it shall verily carry a burden on the day of Resurrection:

Under it shall they remain: and grievous, in the day of Resurrection, shall it be to them to bear.

On that day there shall be a blast on the trumpet, and We will gather the wicked together on that day with leaden eyes:

They shall say in a low voice, one to another,—"Ye tarried but ten days on earth."

We are most knowing with respect to that which they will say when the most veracious of them will say. "Ye have not tarried above a day."

And they will ask thee of the mountains: SAY: scattering my Lord will scatter them in dust;

And he will leave them a level plain: thou shalt see in it no hollows or jutting hills.

On that day shall men follow their summoner—he marcheth straight on: and low shall be their voices before the God of Mercy, nor shalt thou hear aught but the light footfall.

No intercession shall avail on that day, save his whom the God of Mercy shall allow to intercede, and whose words he shall approve.

He knoweth their future and their past; but in their own knowledge they comprehend it not:—

And humble shall be their faces before Him that Liveth, the Self-subsisting: and undone he, who shall bear the burden of iniquity;

But he who shall have done the things that are right and is a believer, shall fear neither wrong or loss.

Thus have We sent down to thee an Arabic Koran, and have

set forth menaces therein diversely, that haply they may fear God, or that it may give birth to reflection in them.

Exalted then be God, the King, the Truth! Be not hasty in its recital while the revelation of it to thee is incomplete. Say rather, "O my Lord, increase knowledge unto me."

And of old We made a covenant with Adam; but he forgat it; and we found no firmness of purpose in him.

And when We said to the angels, "Fall down and worship Adam," they worshipped all, save Eblis, who refused: and We said, "O Adam! this truly is a foe to thee and to thy wife. Let him not therefore drive you out of the garden, and ye become wretched;

For to thee is it granted that thou shalt not hunger therein, neither shalt thou be naked;

And that thou shalt not thirst therein, neither shalt thou parch with heat;"

But Satan whispered him: said he, "O Adam! shall I shew thee the tree of Eternity, and the Kingdom that faileth not?"

And they both ate thereof, and their nakedness appeared to them, and they began to sew of the leaves of the Garden to cover them, and Adam disobeyed his Lord and went astray.

Afterwards his Lord chose him for himself, and was turned towards him, and guided him.

And God said, "Get ye all down hence, the one of you a foe unto the other. Hereafter shall guidance come unto you from me;

And whoso followeth my guidance shall not err, and shall not be wretched:

But whoso turneth away from my monition, his truly shall be a life of misery:

And We will assemble him with others on the day of Resurrection, blind."

He will say, "O my Lord! why hast thou assembled me with others, blind? whereas I was endowed with sight."

He will answer, "Thus is it, because our signs came unto thee and thou didst forget them, and thus shalt thou be forgotten this day."

Even thus will We recompense him who hath trangressed and hath not believed in the signs of his Lord; and assuredly the chastisement of the next world will be more severe and more lasting.

Are not they, who walk the very places where they dwelt, aware how many generations we have destroyed before them? Verily in this are signs to men of insight.

And had not a decree of respite from thy Lord first gone forth, their chastisement had at once ensued. Yet the time is fixed.

Put up then with what they say; and celebrate the praise of thy Lord before the sunrise, and before its setting; and some time in the

night do thou praise him, and in the extremes of the day, that thou haply mayest please Him.

And strain not thine eye after what We have bestowed on divers of them—the braveries of this world—that we may thereby prove them. The portion which thy Lord will give, is better and more lasting.

Enjoin prayer on thy family, and persevere therein. We ask not of thee to find thine own provision—we will provide for thee, and a happy issue shall there be to piety.

But they say, "If he come not to us with a sign from his Lord . . . !" But have not clear proofs for the Koran come to them, in what is in the Books of old?

And had We destroyed them by a chastisement before its time, they would surely have said, "O our Lord! How could we believe if thou didst not send unto us an Apostle that we might follow thy signs ere that we were humbled and disgraced."

Say: Each one of us awaiteth the end. Wait ye then, and ye shall know which of us have been followers of the even way, and who hath been the rightly guided.

## (LVI.)

## SURA XXVI.—THE POETS

Mecca.—228 Verses

*In the Name of God, the Compassionate, the Merciful*

Ta. Sin. Mim. These are the signs of the lucid Book.

Haply thou wearest thyself away with grief because they will not believe.

Were it our will we could send down to them a sign from Heaven, before which they would humbly bow.

But from each fresh warning that cometh to them from the God of Mercy they have only turned aside.

And treated it as a lie: But tidings shall reach them which they shall not laugh to scorn.

Have they not beheld the earth—how we have caused every kind of noble plant to spring up therein?

Verily, in this is a sign: but most of them believe not.

And assuredly, thy Lord!—He is the Mighty, the Merciful.

And remember when thy Lord called to Moses, "Go to the wicked people,

The people of Pharaoh. What! will they not fear me?"

He said, "My Lord, in sooth I fear lest they treat me as a liar:

And my breast is straitened, and I am slow of speech: send therefore to Aaron to be my helpmate.

For they have a charge against me, and I fear lest they put me to death."

He said, "Surely not. Go ye therefore with our signs: we will be with you and will hearken.

And go to Pharaoh and say: 'Verily we are the messengers of the Lord of the worlds——

Send forth with us the children of Israel.'"

He said, "Did we not rear thee among us when a child? And hast thou not passed years of thy life among us?

And yet what a deed is that which thou hast done! Thou art one of the ungrateful."

He said, "I did it indeed, and I was one of those who erred:

And I fled from you because I feared you; but my Lord hath given me wisdom and hath made me one of his Apostles.

And is this the favour thou hast conferred on me, that thou hast enslaved the children of Israel?"

Said Pharaoh, "Who then is the Lord of the Worlds?"

He said, "The Lord of the Heavens and of the Earth and of all that is between them, if only ye believe it."

Said Pharaoh to those around him, "Hear ye this?"

"Your Lord," said Moses, "and the Lord of your sires of old."

"In sooth, your Apostle whom He hath sent to you," said Pharaoh, "is certainly possessed."

He said, "Lord is He of the East and of the West, and of all that is between them, if ye can understand."

He said, "If ye take any God beside me, I will surely put thee in ward."

Said Moses, "What! if I shew thee that which shall be a proof of my mission?"

He said, "Forth with it then, if thou speakest truth."

Then threw he down his staff, and lo! an undoubted serpent:

And he drew out his hand, and lo! it was white to the beholders.

He said to his nobles around him, "This truly is a right cunning sorcerer:

Fain would he drive you out of your land by his Sorcery. But what do ye suggest?"

They said, "Put him and his brother off awhile, and send summoners to all the cities,

Who shall bring to thee every cunning magician."

So the magicians were mustered at a set time, on a solemn day:

And it was said to the people, "Are ye all assembled?"

—"Yes! and we will follow the magicians if they gain the day."

And when the magicians were arrived they said to Pharaoh, "Shall we have a reward if we gain the day?"

He said, "Yes. And verily in that case ye shall be of those who are near my person."

Moses said to them, "Throw down what ye have to throw."

So they cast down their ropes and rods, and said, "By Pharaoh's might we shall surley win."

Then Moses threw down his rod, and lo! it swallowed up their cheating wonders.

Then the magicians threw themselves down in worship:

They said, "We believe on the Lord of the Worlds,

The Lord of Moses and of Aaron."

Said Pharaoh, "Have ye then believed on him ere I gave you leave? He truly is your master who hath taught you magic. But bye and bye ye shall surely know my power.

I will cut off your hands and feet on opposite sides, and I will have you all crucified."

They said, "It cannot harm us, for to our Lord shall we return:

Assuredly we trust that our Lord will forgive us our sins, since we are of the first who believe."

Then revealed we this order to Moses: "Go forth by night with my servants, for ye will be pursued."

And Pharaoh sent summoners through the cities:—

"These Israelites," said they, "are a scanty band;

Yet are they enraged against us—

But we truly are numerous, wary."

Thus we caused them to quit gardens and fountains,

And treasures and splendid dwellings;

So it was; and we gave them to the children of Israel for an heritage.

Then at sunrise the Egytians followed them:

And when the hosts came in view of one another, the comrades of Moses said, "We are surely overtaken."

He said, "By no means:—for my Lord is with me—He will guide me."

And we revealed this order to Moses, "Strike the sea with thy rod." And it clave asunder, and each part became like a huge mountain.

Then made we the others to draw on;

And we saved Moses, and those who were with him, all;

But we drowned the others.

Truly in this was a sign; but most of them did not believe.

But verily thy Lord,—He is the Mighty, the Merciful!

And recite to them the story of Abraham

When he said to his Father and to his people, "What worship ye?"

They said, "We worship idols, and constant is our devotion to them."

He said, "Can they hear you when ye cry to them?
Or help you or do you harm?"
They said, "But we found our Fathers do the like."
He said, "How think ye? They whom ye worship,
Ye and your fathers of early days,
Are my foes: but not so the Lord of the Worlds,
Who hath created me, and guided me,
Who giveth me food and drink;
And when I am sick, he healeth me,
And who will cause me to die and again quicken me,
And who, I hope, will forgive me my sins in the day of reckoning.
My Lord! bestow on me wisdom and join me to the just,
And give me a good name among posterity,
And make me one of the heirs of the garden of delight,
And forgive my father, for he was one of the erring,
And put me not to shame on the day when mankind shall be raised up,
The day when neither wealth nor children shall avail,
Save to him who shall come to God with a sound heart:
When Paradise shall be brought near the pious,
And Hell shall lay open for those who have gone astray.
And it shall be said to them, 'Where are they whom ye worshipped
Beside God? Can they harm you or help themselves?'
And they shall be cast into it—the seducers and the seduced,
And all the host of Eblis.
They shall say, as they wrangle therein together,
'By God, we were in a plain error,
When we equalled you with the Lord of the Worlds:
And none misled us but the wicked,
And we have none to plead for us,
Nor friend who careth for us.
Could we but return, we would be of the believers.'"
Verily, in this was a sign: but most of them believed not.
And truly thy Lord!—He is the Mighty, the Merciful!
The people of Noah gainsaid the Apostles,
When their brother Noah said to them, "Will ye not fear God?
Of a truth am I your faithful Apostle;
Fear God then and obey me.
I ask of you no reward for this, for my reward is of the Lord of the Worlds alone:
Fear God then and obey me."
They said, "Shall we believe on thee when the meanest only are thy followers?"
He said, "But I have no knowledge of that they did:

To my Lord only must their account be given: would that ye understood this!

And I will not thrust away those who believe.

For I am only one charged with plain warnings."

They said, "Now unless thou desist, O Noah, one of the stoned shalt thou surely be."

He said, "Lord! my people treat me as a liar:

Decide thou therefore a decision between me and them, and rescue me and the faithful who are with me."

So we saved him and those who were with him in the fully-laden ark,

And afterwards we drowned the rest.

Herein truly was a sign, but most of them believed not.

But thy Lord!—He is the Mighty, the Merciful.

The Adites treated their Apostles as liars,

When their brother Houd said to them, "Will ye not fear God?

I am your Apostle, worthy of all credit;

Fear God then and obey me:

I ask for no reward for this; for my reward is of the Lord of the Worlds alone.

What! build ye landmarks on all heights in mere pastime?

And raise ye structures to be your lasting abodes?

And when ye put forth your power do ye put it forth with harshness?

Fear ye God then and obey me;

And fear ye Him who hath plenteously bestowed on you ye well know what:

Plenteously bestowed on you flocks and children,

And gardens and fountains;

Indeed I fear for you the punishment of a tremendous day."

They said, "It is the same to us whether thou warn or warn us not.

This is but a tale of the ancients,

And we are not they who shall be punished."

And they charged him with imposture; and we destroyed them.

In this was a sign: but most of them believed not.

But thy Lord!—He is the Mighty, the Merciful!

The Themoudites also treated their Apostles as liars,

When their brother Saleh said to them, "Will ye not fear God?

I am your Apostle worthy of all credit:

Fear God, then, and obey me.

I ask of you no reward for this: my reward is of the Lord of the Worlds alone.

Shall ye be left secure amid these things here?

Amid gardens and fountains,

And corn-fields and palm-trees, with flower-sheathing branches?

And, insolent that ye are, will ye hew out your dwellings in the mountains?

But fear God and obey me,

And obey not the bidding of those who commit excess,

Who act disorderly on the earth and reform it not."

They said, "Certainly thou art a person bewitched;

Thou art only a man like us: produce now a sign if thou art a man of truth."

He said, "This she-camel, then—drink shall there be for her, and drink shall there be for you, on a several day of each.

But harm her not, lest the punishment of a tremendous day overtake you."

But they ham-strung her, and repented of it on the morrow;

For the punishment overtook them. In this truly was a sign, but most of them believed not.

But thy Lord!—He is the Powerful, the Merciful!

The people of Lot treated their apostles as liars,

When their brother Lot said to them, "Will ye not fear God?

I am your Apostle worthy of all credit:

Fear God, then, and obey me.

For this I ask you no reward: my reward is of the Lord of the worlds alone.

What! with men, of all creatures, will ye have commerce?

And leave ye your wives whom your Lord hath created for you? Ah! ye are an erring people!"

They said, "O Lot, if thou desist not, one of the banished shalt thou surely be."

He said, "I utterly abhor your doings:

My Lord! deliver me and my family from what they do."

So we delivered him and his whole family—

Save an aged one among those who tarried—

Then we destroyed the rest—

And we rained a rain upon them, and fatal was the rain to those whom we had warned.

In this truly was a sign; but most of them did not believe.

But thy Lord! He is the Powerful, the Merciful!

The dwellers in the forest of Madian treated the Apostles as liars.

When Shoiab their brother said to them, "Will ye not fear God?

I truly am your trustworthy Apostle.

Fear God, then, and obey me:

No reward ask I of you for this: my reward is of the Lord of the Worlds alone.

Fill the measure, and be not of those who minish:

Weigh with exact balance:

And defraud not men in their substance, and do no wrong on the earth by deeds of licence;

And fear Him who made you and the races of old."

They said, "Certainly thou art a person bewitched.

Thou art but a man like us, and we deem thee liar—

Make now a part of the heaven to fall down upon us, if thou art a man of truth."

He said, "My Lord best knoweth your doings."

And when they treated him as a liar, the chastisement of the day of cloud overtook them. This truly was the chastisement of a dreadful day!

In this was a sign, but most of them believed not.

But thy Lord!—He is the Mighty, the Merciful!

Verily from the Lord of the Worlds hath this Book come down;

The faithful spirit hath come down with it

Upon thy heart, that thou mightest become a warner—

In the clear Arabic tongue:

And truly it is foretold in the Scriptures of them of yore

Was it not a sign to them that the learned among the children of Israel recognised it?

If we had sent it down unto any foreigner,

And he had recited it to them, they had not believed.

In such sort have we influenced the heart of the wicked ones,

That they will not believe it till they see the grievous chastisement?

And it shall come upon them on a sudden when they look not for it:

And they will say, "Can we be respited?"

What! will they seek to hasten on our chastisement?

How thinkest thou? If after we have given them their fill for years,

That with which they are menaced come upon them at last,

Of what avail will their enjoyments be to them?

We never destroyed a city which had not first its warners

With admonition; nor did we deal unjustly.

The Satans were not sent down with this Koran:

It beseemed them not, and they had not the power,

For they are far removed from hearing it.

Call riot thou on any other god but God, lest thou be of those consigned to torment:

But warn thy relatives of nearer kin,

And kindly lower thy wing over the faithful who follow thee.

And if they disobey thee, then say: "I will not be answerable for your doings;"—

And put thy trust in Him that is the Mighty, the Merciful,

Who seeth thee when thou standest in prayer,

And thy demeanour amongst those who worship;
For He heareth, knoweth all.
Shall I tell you on whom Satan descend?
They descend on every lying, wicked person:
They impart what they have heard;—but most of them are liars.
It is the POETS whom the erring follow:
Seest thou not how they rove distraught in every valley?
And that they say that which thy do not?
Save those who believe and do good works, and oft remember God;
And who defend themselves when unjustly treated. But they who treat them unjustly shall find out what a lot awaiteth them.

(LVII.)

## SURA XV.—HEDJR

MECCA.—99 Verses

*In the Name of God, the Compassionate, the Merciful*

ELIF. LAM. RA. These are the signs of the Book, and of a lucid recital (Koran).
Many a time will the infidels wish that they had been Muslims.
Let them feast and enjoy themselves, and let hope beguile them: but they shall know the truth at last.
We never destroyed a city whose term was not perfixed:
No people can forestall or retard its destiny.
They say: "O thou to whom the warning hath been sent down, thou art surely possessed by a djinn:
Wouldst thou not have come to us with the angels, if thou wert of those who assert the truth?"
—We will not send down the angels without due cause. The Infidels would not inthat case have been respited.
Verily, We have sent down the warning, and verily, We will be its guardian;
And already have We sent Apostles, before thee, among the sects of the ancients;
But never came Apostles to them whom they did not deride.
In like manner will We put it into the hearts of the sinners of Mecca to do the same:
They will not believe on him though the example of those of old hath gone before.
Even were We to open above them a gate in Heaven, yet all the while they were mounting up to it,
They would surely say: It is only that our eyes are drunken: nay, we are a people enchanted.

We have set the signs of the zodiac in the Heavens, and adorned and decked them forth for the beholders,

And We guard them from every stoned Satan,

Save such as steal a hearing: and him doth a visible flame pursue.

And the Earth have We spread forth, and thrown thereon the mountains, and caused everything to 'spring forth in it in balanced measure:

And We have provided therein sustenance for you, and for the creatures which not ye sustain:

And no one thing is there, but with Us are its storehouses; and We send it not down but in settled measure:

And We send forth the fertilising winds, and cause the rain to come down from the heaven, and give you to drink of it; and it is not ye who are its storers;

And We cause to live and We cause to die, and We are the heir of all things:

We know those of you who flourish first and We know those who come later:

And truly thy Lord will gather them together again, for He is Wise, Knowing.

We created man of dried clay, of dark loam moulded;

And the djinn had We before created of subtle fire.

Remember when thy Lord said to the Angels, "I create man of dried clay, of dark loam moulded:

And when I shall have fashioned him and breathed of my spirit into him, then fall ye down and worship him."

And the Angels bowed down in worship, all of them, all together,

Save Eblis: he refused to be with those who bowed in worship.

"O Eblis," said God, "wherefore art thou with those who bow down in worship?"

He said, "It beseemeth not me to bow in worship to man whom thou hast created of clay, of moulded loam."

He said, "Begone then hence; thou art a stoned one,

And the curse shall be on thee till the day of reckoning."

He said, "O my Lord! respite me till the day when man shall be raised from the dead."

He said, "One then of the respited shalt thou be

Till the day of the predestined time."

He said, "O my Lord! because thou hast beguiled me, I will surely make all fair seeming to them on the earth; I will surely beguile them all;

Except such of them as shall be thy sincere servants."

He said, "This is the right way with me;

For over none of my servants shalt thou have power, save those beguiled ones who shall follow thee."

And verily, Hell is the promise for them one and all.

It hath seven Portals; at each Portal is a separate band of them;

But 'mid gardens and fountains shall the pious dwell:

"Enter ye therein in peace, secure—"

And all rancour will We remove from their bosoms: they shall sit as brethren, face to face, on couches:

Therein no weariness shall reach them, nor forth from it shall they be cast for ever.

Announce to my servants that I am the Gracious, the Merciful,

And that my chastisement is the grievous chastisement.

And tell them of Abraham's guests.

When they entered in unto him, and said, "Peace." "Verily," said he, "We fear you."

They said, "Fear not, for of a sage son we bring thee tidings."

He said, "Bring ye me such tidings now that old age hath come upon me? What, therefore, are your tidings really?"

They said, "We announce them to thee in very truth. Be not then one of the despairing."

"And who," said he, "despaireth of the mercy of his Lord, but they who err?"

He said, "What is your business then, O ye Sent Ones?"

They said, "We are sent unto a people who are sinners,

Except the family of Lot, whom verily we will rescue all,

Except his wife. We have decreed that she shall be of those who linger."

And when the Sent Ones came to the family of Lot

He said, "Ye are persons unknown to me."

They said, "Yes; but we have come to thee for a purpose about which thy people doubt:

We have come to thee with very truth, and we are truthful envoys.

Lead forth therefore thy family in the dead of the night; follow thou on their rear: and let no one of you turn around, but pass ye on whither ye are bidden."

And this command we gave him because to the last man should these people be cut off at morning.

Then came the people of the city rejoicing at the news—

He said, "These are my guests: therefore disgrace me not.

And fear God and put me not to shame."

They said, "Have we not forbidden thee to entertain any one whatever?"

He said, "Here are my daughters, if ye will thus act."

As thou livest, O Muhammad, they were bewildered in the drunkenness of their lust.

So a tempest overtook them at their sunrise,

And we turned the city upside down, and we rained stones of baked clay upon them.

Verily, in this are signs for those who scan heedfully;

And these cities lay on the high road.

Verily, in this are signs for the faithful.

The inhabitants also of El Aika were sinners:

So we took vengeance on them, and they both became a plain example.

And the people of HEDJR treated God's messengers as liars.

And we brought forth our signs to them, but they drew back from them:

And they hewed them out abodes in the mountains to secure them:

But a tempest surprised them at early morn,

And their labours availed them nothing.

We have not created the heavens and the earth and all that between them is, but for a worthy end. And verily, "the hour, shall surely come. Wherefore do thou, Muhammad, forgive with kindly forgiveness.

For thy Lord! He is the Creator, the Wise.

We have already given thee the seven verses of repetition and the glorious Koran.

Strain not thine eyes after the good things we have bestowed on some of the unbelievers: afflict not thyself on their account, and lower thy wing to the faithful.

And SAY: I am the only plain-spoken warner.

We will punish those who foster divisions,

Who break up the Koran into parts:

By the Lord! we will surely take account from them one and all,

Concerning that which they have done.

Profess publicly then what thou hast been bidden, and withdraw from those who join gods to God.

Verily, We will maintain thy cause against those who deride thee,

Who set up gods with God: and at last shall they know their folly.

Now know We that thy heart is distressed at what they say:

But do thou celebrate the praise of thy Lord, and be of those who bow down in worship;

And serve thy Lord till the certainty o'ertake thee.

## (LVIII.)

## SURA XIX.—MARY

MECCA.—98 Verses

*In the Name of God, the Compassionate, the Merciful*

KAF. HA. YA. AIN. SAD. A recital of thy Lord's mercy to his servant Zachariah;

When he called upon his Lord with secret calling,

And said: "O Lord, verily my bones are weakened, and the hoar hairs glisten on my head,

And never, Lord, have I prayed to thee with ill success.

But now I have fears my kindred after me; and my wife is barren: Give, then, a successor as thy special gift, who shall be my heir and an heir of the family of Jacob: and make him, Lord, well pleasing to thee."

—"O Zachariah! verily we announce to thee a son,—his name John: That name We have given to none before him."

He said: "O my Lord! how when my wife is barren shall I have a son, and when I have now reached old age, failing in my powers?"

He said: So shall it be. Thy hath said, Easy is this to me, for I created thee aforetime when thou wast nothing."

He said: "Vouchsafe me, O my Lord! a sign." He said: "Thy sign shall be that for three nights, though sound in health, thou speakest not to man."

And he came forth from the sanctuary to his people, and made signs to them to sing praises morn and even.

We said: "O John! receive the Book with purpose of heart:"—and We bestowed on him wisdom while yet a child;

And mercifulness from Ourself, and purity; and pious was he, and duteous to his parents; and not proud, rebellious.

And peace was on him on the day he was born, and the day of his death, and shall be on the day when he shall be raised to life!

And make mention in the Book, of Mary, when she went apart from her family, eastward,

And took a veil to shroud herself from them: and we sent our spirit to her, and he took before her the form of a perfect man.

She said: "I fly refuge from thee to the God of Mercy! If thou fearest Him, begone from me."

He said: "I am only a messenger of thy Lord, that I may bestow on thee a holy son."

She said: "How shall I have a son, when man hath never touched me? and I am not unchaste."

He said: "So shall it be. Thy Lord hath said: 'Easy is this with me;' and we will make him a sign to mankind, and a mercy from us. For it is a thing decreed."

And she conceived him, and retired with him to a far-off place.

And the throes came upon her by the trunk of a palm. She said: "Oh, would that I had died ere this, and been a thing forgotten, forgotten quite!"

And one cried to her from below her: "Grieve not thou, thy Lord hath provided a streamlet at thy feet:—

And shake the trunk of the palm-tree toward thee: it will drop fresh ripe dates upon thee.

Eat then and drink, and be of cheerful eye: and shouldst thou see a man,

Say,—Verily, I have vowed abstinence to the God of mercy.—To no one will I speak this day."

Then came she with the babe to her people, bearing him. They said, "O Mary! now hast thou done a strange thing!

O sister of Aaron! Thy father was not a man of wickedness, nor unchaste thy mother."

And she made a sign to them, pointing towards the babe. They said, "How shall we speak with him who is in the cradle, an infant?"

It said, "Verily, I am the servant of God; He hath given me the Book, and He hath made me a prophet;

And He hath made me blessed wherever I may be, and hath enjoined me in prayer and almsgiving so long as I shall live;

And to be duteous to her that bare me: and he hath not made me proud, depraved.

And the peace of God was on me the day I was born, and will be the day I shall die, and the day I shall be raised to life."

This is Jesus, the son of Mary; this is a statement of the truth concerning which they doubt.

It beseemeth not God to beget a son. Glory be to Him! when he decreeth a thing, He only saith to it, Be, and it Is.

And verily, God is my Lord and your Lord; adore Him then. This is the right way.

But the Sects have fallen to variance among themselves about Jesus: but woe, because of the assembly of a great day, to those who believe not!

Make them hear, make them behold the day when they shall come before us! But the offenders this day are in a manifest error.

Warn them of the day of sighing when the decree shall be accomplished, while they are sunk in heedlessness and while they believe not.

Verily, we will inherit the earth and all who are upon it. To us shall they be brought back.

Make mention also in the Book of Abraham; for he was a man of truth, a Prophet.

When he said to his Father, "O my Father! why dost thou worship that which neither seeth nor heareth, nor profiteth thee aught?

O my Father! verily now hath knowledge come to me which hath not come to thee. Follow me therefore—I will guide thee into an even path.

O my Father! worship not Satan, for Satan is a rebel against the God of Mercy.

O my Father! indeed I fear lest a chastisement from the God of Mercy light upon thee, and thou become Satan's vassal."

He said, "Castest thou off my Gods, O Abraham? If thou forbear not, I will surely stone thee. Begone from me for a length of time."

He said, "Peace be on thee! I will pray my Lord for thy forgiveness, for he is gracious to me:

But I will separate myself from you, and the gods ye call on beside God, and on my Lord will I call. Haply, my prayers to my Lord will not be with ill success."

And when he had separated himself from them and that which they worshipped beside God, we bestowed on him Isaac and Jacob, and each of them we made a prophet:

And we bestowed gifts on them in our mercy, and gave them the lofty tongue of truth."

And commemorate Moses in "the Book;" for he was a man of purity: moreover he was an Apostle, a Prophet:

From the right side of the mountain we called to him, and caused him to draw nigh to us for secret converse:

And we bestowed on him in our mercy his brother Aaron, a Prophet.

And commemorate Ismael in "the Book;" for he was true to his promise, and was an Apostle, a Prophet;

And he enjoined prayer and almsgiving on his people, and was well pleasing to his Lord.

And commemorate Edris in "the Book;" for he was a man of truth, a Prophet:

And we uplifted him to a place on high.

These are they among the prophets of the posterity of Adam and among those whom we bare with Noah, and among the posterity of Abraham and Israel, and among those whom we have guided and chosen, to whom God hath shewed favour. When the signs of the God of Mercy were rehearsed to them, they bowed them down worshipping and weeping.

But others have come in their place after them: they have made an end of prayer, and have gone after their own lusts; and in the end they shall meet with evil:—

Save those who turn and believe and do that which is right, these shall enter the garden, and in nought shall they be wronged:

The Garden of Eden, which the God of Mercy hath promised to his servants, though yet unseen: for his promise shall come to pass:

No vain discourse shall they hear therein, but only "Peace;" and their food shall be given them at morn and even:

This is the Paradise which we will make the heritage of those our servants who fear us.

We come not down from Heaven but by the Lord's command. His, whatever is before us and whatever is behind us, and whatever is between the two! And thy Lord is not forgetful,—

Lord of the Heavens and of the Earth, and of all that is between them! Worship Him, then, and abide thou steadfast in his worship. Knowest thou any other of the same name?

Man saith: "What! after I am dead, shall I in the end be brought forth alive?"

Doth not man bear in mind that we made him at first, when he was nought?

And I swear by thy Lord, we will surely gather together them and the Satans: then will we set them on their knees round Hell:

Then will we take forth from each band those of them who have been stoutest in rebellion against the God of Mercy:

Then shall we know right well to whom its burning is most due:

No one is there of you who shall not go down unto it—This is a settled decree with thy Lord—

Then will we deliver those who had the fear of God, and the wicked will we leave in it on their knees.

And when our clear signs are rehearsed to them, the infidels say to those who believe: "Which of the two parties is in the best plight? and which is the most goodly company?"

But how many generations have we brought to ruin before them, who surpassed them in riches and in splendour!

Say: As to those who are in error, the God of Mercy will lengthen out to them a length of days

Until they see that with which they are threatened, whether it be some present chastisement, or whether it be "the Hour," and they shall then know which is in the worse state, and which the more weak in forces:

But God will increase the guidance of the already guided.

And good works which abide, are in thy Lord's sight better in respect of guerdon, and better in the issue than all worldly good.

Hast thou marked him who believeth not in our signs, and saith, "I shall surely have riches and children bestowed upon me?"

Hath he mounted up into the secrets of God? Hath he made a compact with the God of Mercy?

No! we will certainly write down what he saith, and will lengthen the length of his chastisement:

And We will inherit what he spake of, and he shall come before us all alone.

They have taken other gods beside God to be their help.

But it shall not be. Those gods will disavow their worship and will become their enemies.

Seest thou not that we send the Satans against the Infidels to urge them into sin?

Wherefore be not thou in haste with them; for a small number of days do we number to them.

One day we will gather the God-fearing before the God of Mercy with honours due:

But the sinners will we drive unto Hell, like flocks driven to the watering.

None shall have power to intercede, save he who hath received permission at the hands of the God of Mercy.

They say: "The God of Mercy hath gotten offspring." Now have ye done a monstrous thing!

Almost might the very Heavens be rent thereat, and the Earth cleave asunder, and the mountains fall down in fragments,

That they ascribe a son to the God of Mercy, when it beseemeth not the God of Mercy to beget a son!

Verily there is none in the Heavens and in the Earth but shall approach the God of Mercy as a servant. He hath taken note of them, and numbered them with exact numbering:

And each of them shall come to Him, on the day of Resurrection, singly:

But love will the God of Mercy vouchsafe to those who believe and do the things that be right.

Verily we have made this Koran easy and in thine own tongue, that thou mayest announce glad tidings by it to the God-fearing, and that thou mayest warn the contentious by it.

How many generations have we destroyed before them! Canst thou search out one of them? or canst thou hear a whisper from them?

## (LIX.)

## SURA XXXVIII.—SAD

MECCA.—88 Verses

*In the Name of God, the Compassionate, the Merciful*

SAD. By the Koran full of warning! In sooth the Infidels are absorbed in pride, in contention with thee.

How many generations have we destroyed before them! And they cried for mercy but no time was it of escape!

And they marvel that a warner from among themselves hath come to them; and the Infidels say, "This is a sorcerer, a liar:

Maketh he the gods to be but one god? A strange thing forsooth is this!"

And their chiefs took themselves off. "Go, said they, and cleave steadfastly to your gods. Ye see the thing aimed at.

We heard not of this in the previous creed. It is but an imposture:

To him alone of us all hath a book of warning been sent down?" Yes! they are in doubt as to my warnings, for they have not yet tasted my vengeance.

Are the treasures of the mercy of thy Lord, the Mighty, the bounteous, in their hands?

Is the kingdom of the heavens and of the earth and of all that is between them theirs? Then let them mount up by cords!

Any army of the confederates shall here be routed.

Before them the people of Noah and Ad and Pharaoh the impaler treated their prophets as impostors;

And Themoud, and the people of Lot, and the dwellers in the forest: there were the confederates.

Nought did they all but charge the apostles with falsehood: Just, therefore, the retribution.

And these (Meccans) await but one single trumpet blast—There shall be no delaying it—

Yet they dare to say, "O our Lord! hasten our lot to us, before the day of reckoning."

Put thou up with what they say: and remember our servant David, a man strong of hand, one who turned him to Us in penitence:

We constrained the mountains to join with him in lauds at even and at sunrise;

And the birds which flocked to him, and would all return to him oft;

And we stablished his kingdom: and wisdom, and skill to pronounce clear decisions, did we bestow on him.

Hath the story of the two pleaders reached thee, O Muhammad, when they mounted the walls of his closet?

When they entered in upon David, and he was frightened at them, they said, "Be not afraid; we are two opposing parties: one of us hath wronged the other. Judge therefore with truth between us, and be not unjust, but guide us to the right way.

Now this my brother had ninety and nine ewes, and I had but a single ewe; and he said, make me her keeper. And he over-persuaded me in the dispute."

He said, "Certainly he hath wronged thee in asking for thine ewe to add her to his own ewes: and truly many associates do one another wrong—except those who believe and do the things that are right; and few indeed are they!" And David perceived that he had tried

him; so he asked pardon of his Lord, and fell down and bowed himself and repented.

So we forgave him that his sin; and truly he shall have a high rank with Us, and an excellent retreat in Paradise.

O David! verily we have made thee our vicegerent upon earth. Judge therefore between men with truth, and follow not thy passions, lest they cause thee to err from the way of God. For they who err from the way of God shall meet with a grievous chastisement, for that they have forgotten the day of reckoning.

We have not created the heaven and the earth and what is between them for nought. That is the thought of infidels; but woe to the infidels because of the fire!

Shall we treat those who believe and do the things that are right like those who propagate evil on earth? Shall we treat the God-fearing like the impious?

A blessed Book have we sent down to thee, that men may meditate its verses, and that those endued with understanding may bear it in mind.

And Solomon gave we unto David. An excellent servant, for he loved to turn him Godward.

Remember when at eventide the prancing chargers were displayed before him,

And he said, "Truly I have loved the love of earthly goods above the remembrance of my Lord, till the sun hath been hidden by the veil of darkness.

Bring them back to me." And he began to sever the legs and necks.

We also made trial of Solomon, and placed a phantom on his throne: whereupon he returned to Us (in penitence).

He said, O my Lord! pardon me, and give me a dominion that may not be to any one beside me, for thou art the liberal giver.

So we subjected the wind to him; it ran softly at his bidding, whithersoever he directed it:

And the Satans—every builder and diver—

And others bound in chains:

"This," said we, "is our gift: be bounteous then, or withhold thy favours; no account shalt thou render."

And his rank also is high with Us, and an excellent retreat.

And remember our servant Job when he cried to his Lord, "Verily, Satan hath laid on me disease and pain."

"Stamp," said we, "with thy foot. This is to wash with; cool, and to drink."

And we gave him back his family, and as many more with them in our mercy; and for a monition to men of judgment.

And we said, "Take in thine hand a rod, and strike with it, nor

break thine oath." Verily, we found him patient!

How excellent a servant, one who turned to Us was he!

And remember our servants Abraham and Isaac and Jacob, men of might and vision.

With this cleansing did we cleanse them—the remembrance of the abode of Paradise.

And verily, they were, in our sight, of the elect and of the good.

And remember Ishmael and Elisha and Dhoulkefl, for all these were of the just.

This is a monition: and verily, the pious shall have a goodly retreat:

Gardens of Eden, whose portals shall stand open to them:

Therein reclining, they shall there call for many a fruit and drink.

And with them shall be virgins of their own age, with modest retiring glances:

"This is what ye were promised at the day of reckoning."

"Yes! this is our provision: it shall never fail."

Even so. But for the evil doers is a wretched home—

Hell—wherein they shall be burned: how wretched a bed!

Even so. Let them then taste it—boiling water and gore,

And other things of kindred sort!

To their leaders it shall be said, "This company shall be thrown in headlong with you. No greetings shall await them, for they shall be burned in the fire."

They shall say: "But ye, too! there shall be no welcome for you. It was he who prepared this for us, and wretched is the abode!"

They will say: "O our Lord! increase twofold in the fire, the punishment of him who hath brought this upon us."

And they will say: "Why see we not the men whom we numbered among the wicked—

Whom we used to treat with scorn? Have they escaped our eyes?"

Verily this is truth—the wrangling together of the people of the fire.

Say: I am but a warner; and there is no God but God the One, the Almighty!

Lord of the Heavens and of the Earth, and of all that is between them, the Potent, the Forgiving!

Say: this is a weighty message,

From which ye turn aside!

Yet had I no knowledge of what passed among the celestial chiefs when they disputed,

—Verily, it hath been revealed to me only because I am a public preacher—

When thy Lord said to the angels, "I am about to make man of clay,

And when I have formed him and breathed my spirit into him, then worshipping fall down before him."

And the angels prostrated themselves, all of them with one accord,

Save Eblis. He swelled with pride, and became an unbeliever.

"O Eblis," said God, "what hindereth thee from prostrating thyself before him whom my hands have made?

Is it that thou are puffed up with pride? or art thou a being of lofty merit?"

He said: "I am more excellent than he; me hast thou created of fire: of clay hast thou created him."

He said: "Begone then hence: thou art accursed,

And lo! my ban shall be on thee till the day of the reckoning."

He said: "O my Lord! respite me till the day of Resurrection."

He said, "One then of the respited shalt thou be,

Till the day of the time appointed."

He said: "I swear by thy might then that all of them will I seduce,

Save thy sincere servants among them."

He said: "It is truth, and the truth I speak. From thee will I surely fill Hell, and with such of them as shall follow thee, one and all.

Say: I ask no wage of you for this, nor am I one who intermeddleth.

Of a truth the Koran is no other than a warning to all creatures.

And after a time shall ye surely know its message.

## (LX.)

## SURA XXXVI.—YA. SIN

MECCA.—83 Verses

*In the Name of God, the Compassionate, the Merciful*

YA. SIN. By the wise Koran!

Surely of the Sent Ones, Thou,

Upon a right path!

A revelation of the Mighty, the Merciful,

That thou shouldst warn a people whose fathers were not warned and therefore lived in heedlessness!

Just, now, is our sentence against most of them; therefore they shall not believe.

On their necks have we placed chains which reach the chin, and forced up are their heads:

Before them have we set a barrier and behind them a barrier, and we have shrouded them in a veil, so they shall not see.

Alike is it to them if thou warn them or warn them not: they will not believe.

Him only shalt thou really warn, who followeth the monition and feareth the God of mercy in secret: him cheer with tidings of pardon, and of a noble recompense.

Verily, it is We who will quicken the dead, and write down the works which they have sent on before them, and the traces which they shall have left behind them: and everything have we set down in the clear Book of our decrees.

Set forth to them the instance of the people of the city when the Sent Ones came to it.

When we sent two unto them and they charged them both with imposture—therefore with a third we strengthened them:
and they said, "Verily we are the Sent unto you of God."

They said, "Ye are only men like us: Nought hath the God of Mercy sent down. Ye do nothing but lie."

They said, "Our Lord knoweth that we are surely sent unto you;

To proclaim a clear message is our only duty."

They said, "Of a truth we augur ill from you: if ye desist not we will surely stone you, and a grievous punishment will surely befall you from us."

They said, "Your augury of ill is with yourselves. Will ye be warned? Nay, ye are an erring people."

Then from the end of the city a man came running: He said, "O my people! follow the Sent Ones;

Follow those who ask not of you a recompense, and who are rightly guided.

And why should I not worship Him who made me, and to whom ye shall be brought back?

Shall I take gods beside Him? If the God of Mercy be pleased to afflict me, their intercession will not avert from me aught, nor will they deliver:

Truly then should I be in a manifest error.

Verily, in your Lord have I believed; therefore hear me."

—It was said to him, "Enter thou into Paradise:" And he said, "Oh that my people knew

How gracious God hath been to me, and that He hath made me one of His honoured ones."

But no army sent we down out of heaven after his death, nor were we then sending down our angels—

There was but one shout from Gabriel, and lo! they were extinct.

Oh! the misery that rests upon my servants! No apostle cometh to them but they laugh him to scorn.

See they not how many generations we have destroyed before them?

Not to false gods is it that they shall be brought back,

But all, gathered together, shall be set before Us.

Moreover, the dead earth is a sign to them: we quicken it and bring forth the grain from it, and they eat thereof:

And we make in it gardens of the date and vine; and we cause springs to gush forth in it;

That they may eat of its fruits and of the labour of their hands. Will they not therefore be thankful?

Glory be to Him, who hath created all the sexual pairs of such things as Earth produceth, and of mankind themselves; and of things beyond their ken!

A sign to them also is the Night. We withdraw the day from it, and lo! they are plunged in darkness;

And the Sun hasteneth to her place of rest. This, the ordinance of the Mighty, the Knowing!

And as for the Moon, We have decreed stations for it, till it change like an old and crooked palm branch.

To the Sun it is not given to overtake the Moon, nor doth the night outstrip the day; but each in its own sphere doth journey on.

It is also a sign to them that we bare their posterity in the full-laden Ark;

And that we have made for them vessels like it on which they embark;

And if we please, we drown them, and there is none to help them, and they are not rescued,

Unless through our mercy, and that they may enjoy themselves for yet awhile.

And when it is said to them, Fear what is before you and what is behind you, that ye may obtain mercy. . . .

Aye, not one sign from among the signs of their Lord dost thou bring them, but they turn away from it!

And when it is said to them, Give alms of what God hath bestowed on you, they who believe not say to the believers, "Shall we feed him whom God can feed if He will? Truly ye are in no other than a plain error."

And they say, "When will this promise be fulfilled, if what ye say be true?"

They await but a single blast: as they are wrangling shall it assail them:

And not a bequest shall they be able to make, nor to their families shall they return.

And the trumpet shall be blown, and, lo! they shall speed out of their sepulchres to their Lord:

They shall say, "Oh! woe to us! who hath roused us from our sleeping place? 'Tis what the God of Mercy promised; and the Apostles spake the truth."

But one blast shall there be, and, lo! they shall be assembled before us, all together.

And on that day shall no soul be wronged in the least: neither shall ye be rewarded but as ye shall have wrought.

But joyous on that day shall be the inmates of Paradise, in their employ;

In shades, on bridal couches reclining, they and their spouses:

Therein shall they have fruits, and shall have whatever they require—

"Peace!" shall be the word on the part of a merciful Lord.

"But be ye separated this day, O ye sinners!

Did I not enjoin on you, O sons of Adam, 'Worship not Satan, for that he is your declared foe,'

But 'Worship Me: this is a right path'?

But now hath he led a vast host of you astray. Did ye not then comprehend?

This is Hell with which ye were threatened:

Endure its heat this day, for that ye believed not."

On that day will we set a seal upon their mouths; yet shall their hands speak unto us, and their feet shall bear witness of that which they shall have done.

And, if we pleased, we would surely put out their eyes: yet even then would they speed on with rivalry in their path: but how should they see?

And, if we pleased, we would surely transform them as they stand, and they would not be able to move onward, or to return.

Him cause we to stoop through age whose days we lengthen. Will they not understand?

We have not taught him (Muhammed) poetry, nor would it beseem him. This Book is no other than a warning and a clear Koran,

To warn whoever liveth; and, that against the Infidels sentence may be justly given.

See they not that we have created for them among the things which our hands have wrought, the animals of which they are masters?

And that we have subjected them unto them? And on some they ride, and of others they eat;

And they find in them profitable uses and beverages:

Yet have they taken other gods beside God that they might be helpful to them.

No power have they to succour them: yet are their votaries an army at their service.

Let not their speech grieve thee: We know what they hide and what thy bring to light.

Doth not man perceive that we have created him of the moist germs of life? Yet lo! is he an open caviller.

And he meeteth us with arguments, and forgetteth his creation: "Who," saith he, "shall give life to bones when they are rotten?"

Say: He shall give life to them who gave them being at first, for in all creation is he skilled:

Who even out of the green tree hath given you fire, and lo! ye kindle flame from it.

What! must not He who hath created the Heavens and the Earth be mighty enough to create your likes? Yes! and He is the skilful creator.

His command when He willeth aught, is but to say to it, BE and IT IS.

So glory be to Him in whose hand is sway over all things! And to Him shall ye be brought back.

## (LXI.)

## SURA XLIII.—ORNAMENTS OF GOLD

Mecca.—89 Verses

*In the Name of God, the Compassionate, the Merciful*

Ha. Mim. By the Luminous Book!

We have made it an Arabic Koran that ye may understand:

And it is a transcript of the archetypal Book, kept by us; it is lofty, filled with wisdom,

Shall we then turn aside this warning from you because ye are a people who transgress?

Yet how many prophets sent we among those of old!

But no prophet came to them whom they made not the object of their scorn:

Wherefore we destroyed nations mightier than these Meccans in strength; and the example of those of old hath gone before!

And if thou ask them who created the Heavens and the Earth, they will say: "The Mighty, the Sage, created them both,"

Who hath made the Earth as a couch for you, and hath traced out routes therein for your guidance;

And who sendeth down out of Heaven the rain in due degree, by which we quicken a dead land; thus shall ye be brought forth from the grave:

And who hath created the sexual couples, all of them, and hath made for you the ships and beasts whereon ye ride:

That ye may sit balanced on their backs and remember the goodness of your Lord as ye sit so evenly thereon, and say: "Glory to Him who hath subjected these to us! We could not have attained to it of ourselves:

And truly unto our Lord shall we return."

Yet do they assign to him some of his own servants for offspring! Verily man is an open ingrate!

Hath God adopted daughters from among those whom he hath created, and chosen sons for you?

But when that is announced to any one of them, which he affirmeth to be the case with the God of Mercy, his face settleth into darkness and he is silent-sad.

What! make they a being to be the offspring of God who is brought up among trinkets, and is ever contentious without reason?

And they make the angels who are the servants of the God of Mercy, females. What! did they witness their creation? Their witness shall be taken down, and they shall hereafter be enquired at.

And they say: "Had the God of Mercy so willed it we should never have worshipped them." No knowledge have they in this: they only lie.

Have we ere this given them a Book? and do they possess it still?

But they say: "Verily we found our fathers of that persuasion, and verily, by their footsteps do we guide ourselves."

And thus never before thy time did we send a warner to any city but its wealthy ones said: "Verily we found our fathers with a religion, and in their tracks we tread."

Say,—such was our command to that apostle—"What! even if I bring you a religion more right than that ye found your fathers following?" And they said, "Verily we believe not in your message."

Wherefore we took vengeance on them, and behold what hath been the end of those who treated our messengers as liars!

And bear in mind when Abraham said to his father and to his people, "Verily I am clear of what ye worship,

Save Him who hath created me; for he will vouchsafe me guidance."

And this he established as a doctrine that should abide among his posterity, that to God might they be turned.

In sooth to these idolatrous Arabians and to their fathers did I allow their full enjoyments, till the truth should come to them, and an undoubted apostle:

But now that the truth hath come to them, they say, "'Tis sorcery, and we believe it not."

And they say, "Had but this Koran been sent down to some great one of the two cities . . .!"

Are they then the distributors of thy Lord's Mercy? It is we who distribute their subsistence among them in this world's life; and we raise some of them by grades above others, that the one may take the other to serve him: but better is the mercy of thy Lord than all their hoards.

But for fear that all mankind would have become a single people of unbelievers, verily we would certainly have given to those who believe not in the God of Mercy roofs of silver to their houses, and silver stairs to ascend by;

And doors of silver to their houses, and couches of silver to recline on;

And ORNAMENTS OF GOLD: for all these are merely the good things of the present life; but the next life doth thy Lord reserve for those who fear Him.

And whoso shall withdraw from the Warning of the God of Mercy, we will chain a Satan to him, and he shall be his fast companion:

For the Satans will turn men aside from the Way, who yet shall deem themselves rightly guided;

Until when man shall come before us, he shall say, "O Satan, would that between me and thee were the distance of the East and West." And a wretched companion is a Satan.

But it shall not avail you on that day, because ye were unjust: partners shall ye be in the torment.

What! Canst thou then make the deaf to hear, or guide the blind and him who is in palpable error?

Whether therefore we take thee off by earth, surely will we avenge ourselves on them;

Or whether we make thee a witness of the accomplishment of that with which we threatened them, we will surely gain the mastery over them.

Hold thou fast therefore what hath been revealed to thee, for thou art on a right path:

For truly to thee and to thy people it is an admonition; and ye shall have an account to render for it at last.

And ask our Sent Ones whom we have sent before thee,

"Appointed ye gods beside the God of Mercy whom they should worship?"

Of old sent we Moses with our signs to Pharaoh and his nobles: and he said, "I truly am the Apostle of the Lord of the worlds."

And when he presented himself before them with our signs, lo! they laughed at them,

Though we shewed them no sign that was not greater than its

fellow: and therefore did we lay hold on them with chastisement, to the intent that they might be turned to God.

Then they said, "O Magician! call on thy Lord on our behalf to do as he hath engaged with thee, for truly we would fain be guided."

But when we relieved them from the chastisement, lo! they broke their pledge.

And Pharaoh made proclamation among his people. Said he, "O my people! is not the kingdom of Egypt mine, and these rivers which flow at my feet? Do ye not behold?

Am I not mightier than this despicable fellow,

And who scarce can speak distinctly?

Have bracelets of gold then been put upon him, or come there with him a train of Angels?"

And he inspired his people with levity, and they obey him; for they were a perverse people:

And when they had angered us, we took vengeance on them, and we drowned them all.

And we made them a precedent and instance of divine judgments to those who came after them.

And when the Son of Mary was set forth as in instance of divine power, lo! thy people cried out for joy thereat:

And they said, "Are our gods or is he the better?" They put this forth to thee only in the spirit of dispute. Yea, they are a contentious people.

Jesus is no more than a servant whom we favoured, and proposed as an instance of divine power to the children of Israel.

(And if we pleased, we could from yourselves bring forth Angels to succeed you on earth:)

And he shall be a sign of the last hour; doubt not then of it, and follow ye me: this is the right way;

And let not Satan turn you aside from it, for he is your manifest foe.

And when Jesus came with manifest proofs, he said, "Now am I come to you with wisdom; and a part of those things about which ye are at variance I will clear up to you; fear ye God therefore and obey me.

Verily, God is my Lord and your Lord; wherefore worship ye him: this is a right way."

But the different parties fell into disputes among themselves; but woe to those who thus transgressed, because of the punishment of an afflictive day!

For what wait they but for the hour "to come suddenly on them, while they expect it not?"

Friends on that day shall become foes to one another, except the God-fearing:—

"O my servant! on this day shall no fear come upon you, neither shall ye be put to grief,

Who have believed in our signs and become Muslims:

Enter ye and your wives into Paradise, delighted."

Dishes and bowls of gold shall go round unto them: there shall they enjoy whatever their souls desire, and whatever their eyes delight in; and therein shall ye abide for ever.

This is Paradise, which ye have received as your heritage in recompense for your works;

Therein shall ye have fruits in abundance, of which ye shall eat.

But in the torment of Hell shall the wicked remain for ever:

It shall not be mitigated to them, and they shall be mute for despair therein,

For it is not we who have treated them unjustly, but it was they who were unjust to themselves.

And they shall cry: "O Malec! would that thy Lord would make an end of us!" He saith: "Here must ye remain."

We have come to you with the truth (O Meccans), but most of you abhor the truth.

Have they drawn their toils for thee? We too will tighten ours.

Think they that we hear not their secrets and their private talk? Yes, and our angels who are at their sides write them down.

Say: If the God of Mercy had a son, the first would I be to worship him:

But far be the Lord of the Heavens and of the Earth, the Lord of the Throne, from that which they impute to Him!

Wherefore let them alone, to plunge on, and sport, until they meet the day with which they are menaced.

He who is God in the Heavens is God in earth also: and He is the Wise, the Knowing.

And Blessed be He who is in the kingdom of the Heavens and of the Earth and of all that is between them; for with Him is the knowledge of the Hour, and to Him shall ye be brought back.

The gods whom they call upon beside Him shall not be able to intercede for others: they only shall be able who bore witness to the truth and knew it."

If thou ask them who hath created them, they will be sure to say, "God." How then hold they false opinions?

And one saith, "O Lord! verily these are people who believe not."

Turn thou then from them, and say, "Peace:" In the end they shall know their folly.

## (LXII.)

## SURA LXXII.—DJINN

MECCA.—28 Verses

*In the Name of God, the Compassionate, the Merciful*

SAY: It hath been revealed to me that a company of DJINN listened, and said,—"Verily, we have heard a marvellous discourse (Koran);

It guideth to the truth; wherefore we believed in it, and we will not henceforth join any being with our Lord;

And He,—may the majesty of our Lord be exalted!—hath taken no spouse neither hath he any offspring.

But the foolish among us hath spoken of God that which is unjust:

And we verily thought that no one amongst men or Djinn would have uttered a lie against God.

There are indeed people among men, who have sought for refuge unto people among Djinn: but they only increased their folly:

And they thought, as ye think, that God would not raise any from the dead.

And the Heavens did we essay, but found them filled with a mighty garrison, and with flaming darts;

And we sat on some of the seats to listen, but whoever listeneth findeth an ambush ready for him of flaming darts.

And truly we know not whether evil be meant for them that are on earth, or whether their Lord meaneth guidance for them.

And there are among us good, and others among us of another kind;—we are of various sorts:

And verily we thought that no one could weaken on earth, neither could we escape from him by flight:

Wherefore as soon as we had heard 'the guidance' we believed in it; and whomever believeth in his Lord, need not fear either loss or wrong.

There are some among us who have resigned themselves to God (the Muslims); and there are others of us who have gone astray. And whoso resigneth himself to God pursueth the way of truth;

But they who go astray from it shall be fuel for Hell."

Moreover, if they (the Meccans) keep straight on in that way, we will surely give them to drink of abundant waters,

That we may prove them thereby: but whoso withdraweth from the remembrance of his Lord, him will He send into a severe torment.

It is unto God that the temples are set apart: call not then on any other therein with God.

When the servant of God stood up to call upon Him, the djinn almost jostled him by their crowds.

Say: I call only upon my Lord, and I join no other being with Him.

Say: No control have I over what may hurt or benefit you.

Say: Verily none can protect me against God;

Neither shall I find any refuge beside Him.

My sole work is preaching from God, and His message: and for such as shall rebel against God and his apostle is the fire of Hell! they shall remain therein alway,—for ever!

Until they see their threatened vengeance they will be perverse! but then shall they know which side was the weakest in a protector and the fewest in number.

Say: I know not whether that with which we are threatened be nigh, or whether my Lord hath assigned it to a distant day: He knoweth the secret, nor doth He divulge his secret to any,

Except to that Apostle who pleaseth Him; and before him and behind him He maketh a guard to march:

That He may know if his Apostles have verily delivered the messages of their Lord: and He embraceth in his knowledge all their ways, and taketh count of all that concerneth them.

(LXIII.)

## SURA LXVII.—THE KINGDOM

MECCA.—30 Verses

*In the Name of God, the Compassionate, the Merciful*

BLESSED be He in whose hand is the KINGDOM! and over all things is He potent:

Who hath created death and life to prove which of you will be most righteous in deed; and He is the Mighty, the Forgiving!

Who hath created seven Heavens one above another: No defect canst thou see in the creation of the God of Mercy: Repeat the gaze: seest thou a single flaw?

Then twice more repeat the gaze: thy gaze shall return to thee dulled and weary.

Moreover we have decked the lowest heaven with lights, and have placed them there to be hurled at the Satans, for whom we have repared the torment of the flaming fire.

And for those who believe not in their Lord is the torment of Hell; and horrid the journey thither!

When they shall be thrown into it, they shall hear it braying: and it shall boil—

Almost shall it burst from fury. So oft as a crowd shall be thrown in it, its keepers shall ask them, "Came not the warner to you?"

They shall say, Yes! there came to us one charged with warnings; but we treated him as a liar, and said, "Nothing hath God sent down: ye are in nothing but a vast delusion."

And they shall say, "Had we but hearkened or understood, we had not been among the dwellers in the flames;"

And their sin shall they acknowledge: but, "Avaunt, ye dwellers in the flame."

But pardon and a great reward for those who fear their Lord in secret!

Be your converse hidden or open, He truly knoweth the inmost recess of your breasts!

What! shall He not know who hath created? for He is the Subtil, the Cognizant.

It is He who hath made the earth level for you: traverse then its broad sides, and eat of what He hath provided.—Unto Him shall be the resurrection.

What! are ye sure that He who is in Heaven will not cleave the Earth beneath you? And lo, it shall quake.

Or are ye sure that He who is in Heaven will not send against you a stone-charged whirlwind? Then shall ye known what my warning meant!

And verily, those who flourish before you treated their prophets as liars: and how grievous my wrath!

Behold they not the birds over their heads, outstretching and drawing in their wings? None, save the God of Mercy, upholdeth them: for he regardeth all things.

Who is he that can be as an army to you, to succour you, except the God of Mercy? Truly, the infidels are in the merest delusion.

Or who is he that will furnish you supplies, if He withhold His supplies? Yet do they perish in pride and in fleeing from Him!

I she who goeth along grovelling on his face, better guided than he who goeth upright on a straight path?

Say: Is it He who hath brought you forth, and gifted you with hearing and sight and heart: yet how few are grateful!

Say: It is He who hath sown you in the earth, and to Him shall ye be gathered.

And they say, "When shall this threat be put in force, if ye speak the truth?"

Say: Nay truly, this knowledge is with God alone: and I am only an open warner.

But when they shall see it nigh, sad shall wax the countenances of the infidels: and shall be said, "This is what ye have been calling for."

Say: What think ye? Whether God destroy me or not, and those who follow me, or whether he have mercy on us, yet who will protect the infidels from a woeful torment?

Say: He is the God of Mercy: in Him do we believe, and in Him put we our trust; and ye shall know hereafter who is in a manifest error.

Say: What think ye? If at early morn your waters shall have sunk away, who then will give you clear running water?

(LXIV.)

## SURA XXIII.—THE BELIEVERS

MECCA.—118 Verses

*In the Name of God, the Compassionate, the Merciful*

HAPPY now the BELIEVERS,
Who humble them in their prayer,
And who keep aloft from vain words,
And who are doers of alms deeds,
And who restrain their appetites,
(Save with their wives, or the slaves whom their right hands possess: for in that case they shall be free from blame:
But they whose desires reach further than this are transgressors:)
And who tend well their trusts and their covenants,
And who keep them strictly to their prayers:
These shall be the heritors,
Who shall inherit the paradise, to abide therein for ever.
Now of fine clay have we created man:
Then we placed him, a moist germ, in a safe abode;
Then made we the moist germ a clot of blood: then made the clotted blood into a piece of flesh; then made the piece of flesh into bones: and we clothed the bones with flesh: then brought forth man of yet another make—Blessed therefore be God, the most excellent of Makers—
Then after this ye shall surely die:
Then shall ye be waked up on the day of resurrection.
And we have created over you seven heavens:—and we are not careless of the creation.

And we send down water from the Heaven in its due degree, and we cause it to settle on the earth;—and we have power for its withdrawal:—

And by it we cause gardens of palm trees, and vineyards to spring forth for you, in which ye have plenteous fruits, and whereof ye eat;

And the tree that groweth up on Mount Sinai; which yieldeth oil and a juice for those who eat.

And there is a lesson for you in the cattle: We give you to drink of what is in their bellies, and many advantages do ye derive from them, and for food they serve you;

And on them and on ships are ye borne.

We sent Noah heretofore unto his people, and he said, "O my people! serve God; ye have no other God than He: will ye not therefore fear Him?

But the chiefs of the people who believed not said, "This is but a man like yourselves: he fain would raise himself above you: but had it pleased God to send, He would have sent angels: We heard not of this with our sires of old;—

Verily he is but a man possessed; leave him alone therefore for a time."

He said, "O my Lord! help me against their charge of imposture."

So we revealed unto him, "Make the ark under our eye, and as we have taught, and when our doom shall come on, and the earth's surface shall boil up,

Carry into it of every kind a pair, and thy family, save him on whom sentence hath already passed: and plead not with me for the wicked, for they shall be drowned.

And when thou, and they who shall be with thee, shall go up into the ark; say, 'Praise be unto God, who hath rescued us from the wicked folk.'

And say, 'O my Lord! disembark me with a blessed disembarking: for thou art the best to disembark.'"

Verily in this were signs, and verily we made proof of man.

We then raised up other generations after them;

And we sent among them an apostle from out themselves, with, "Worship ye God! ye have no other God than He: will ye not therefore fear Him?"

And the chiefs of His people who believed not, and who deemed the meeting with us in the life to come to be a lie, and whom we had richly supplied in this present life, said, "This is but a man like yourselves; he eateth of what ye eat,

And he drinketh of what ye drink:

And if ye obey a man like yourselves, then ye will surely be undone.

What! doth he foretell you, that after ye shall be dead and become dust and bones, ye shall be brought forth?

Away, away with his predictions!

There is no life beyond our present life; we die, and we live, and we shall not be quickened again!

This is merely a man who forgeth a lie about God: and we will not believe him."

He said, "O my Lord! help me against this charge of imposture."

He said, "Yet a little, and they will soon repent them!"

Then did the shout of the destroying angel in justice surprise them, and we made them like leaves swept down by a torrent. Away then with the wicked people!

Then raised we up other generations after them—

Neither too soon, nor too late, shall a people reach its appointed time—

Then sent we our apostles one after another. Oft as their apostle presented himself to a nation, they treated him as a liar; and we caused one nation to follow another; and we made them the burden of a tale. Away then with the people who believe not!

Then sent we Moses and his brother Aaron, with our signs and manifest power,

To Pharaoh and his princes; but they behaved them proudly, for they were a haughty people.

And they said, "Shall we believe on two men like ourselves, whose people are our slaves?"

And they treated them both as imposters; wherefore they became of the destroyed.

And we gave Moses the Book for Israel's guidance.

And we appointed the Son of Mary, and His mother for a sign; and we prepared an abode for both in a lofty spot, quiet, and watered with springs.

"O ye apostles! eat of things that are good: and do that what is right: of your doings I am cognisant.

And truly this your religion is the one relegion; and I am your Lord: therefore fear me."

But men have rent their great concern, one among another, into sects; every party rejoicing in that which is their own;

Wherefore leave them till a certain time, in their depths of error.

What! think they that what we largely bestow on them of wealth and children,

We hasten to them for their good? Nay, they have no knowledge.

But they who are awed with the dread of their Lord,

And who believe in the signs of their Lord,

And who join in no other gods with their Lord,

And who give that which they give with hearts thrilled with dread because they must return unto their Lord,

These hasten after good, and are the first to win it.

We will not burden a soul beyond its power: and with us is a book, which speaketh the truth; and they shall not be wronged:

But as to this Book, their hearts are plunged in error, and their works are far other than those of Muslims, and they will work those works,

Until when we lay hold on their affluent ones with punishment; lo! they cry for help:

—"Cry not for help this day, for by Us ye shall not be succoured:

Long since were my signs rehearsed to you, but ye turned back on your heels,

Puffed up with pride, discoursing foolishly by night."

Do not then heed the things spoken—whether they hath come to them which came not to their fathers of old?

Or do they not recognise their apostle; and therefore disavow him?

Or say they, "A Djinn is in him?" Nay! he hath come to them with the truth; but the truth do most of them abhor.

But if the truth had followed in the train of their desires, the heavens and the earth, and all that therein is, had surely come to ruin! But we have brought them their warning; and from their warning they withdraw.

Dost thou ask them for remuneration? But, remuneration from thy Lord is best; and He is is the best provider.

And thou indeed biddest them to the right path;

But verily they who believe not in the life to come, from that path do surely wander!

And if we had taken compassion on them, and relieved them from their trouble, they would have plunged on in their wickedness, wildly wandering.

We formerly laid hold on them with chastisement, yet they did not humble them to their Lord, nor did they abase them;

Until, when we have opened upon them the door of a severe punishment, lo! they are in despair at it.

It is He who hath implanted in you hearing, and sight, and heart; how few of you give thanks!

It is He who hath caused you to be born on the earth: and unto Him shall ye be gathered.

And it is He who maketh alive and killeth, and of Him is the change of the night and of the day: Will ye not understand?

But they say, as said those of old:—

They say, "What! When we shall be dead, and have become dust and bones, shall we, indeed, be waked to life?

This have we been promised, we and our fathers aforetime: but it is only fables of the ancients."

Say: Whose is the earth, and all that is therein;—if ye know?

They will answer, "God's." Say: Will ye not then reflect?

Say: Who is the Lord of the seven heavens, and the Lord of the glorious throne?

They will say, "They are God's." Say: Will ye not, then, fear Him?

Say: In whose hand is the empire of all things, who protecteth but is not protected? if ye know:

They will answer, "In God's." Say: How, then, can ye be so spell-bound?

Yea, we have brought them the truth; but they are surely liars:

God hath not begotten offspring; neither is there any other God with Him: else had each god assuredly taken away that which he had created, and some had assuredly uplifted themselves above others! Far from the glory of God, be what they affirm of Him!

He knoweth alike the unseen and the seen: far be He uplifted above the gods whom they associate with Him!

Say: O my Lord! If thou wilt let me witness the infliction of that with which they have been threatened!

O my Lord! place me not among the ungodly people.

Verily, we are well able to make thee see the punishment with which we have threatened them.

Turn aside evil with that which is better: we best know what they utter against thee.

And Say: "O my Lord! I betake me to Thee, against the promptings of the Satans:

And I betake me to Thee, O my Lord! that they gain no hurtful access to me."

When death overtaketh one of the wicked, he saith, "Lord, send me back again,

That I may do the good which I have left undone." "By no means." These are the very words which he speak: But behind them shall be a barrier, until the day when they shall be raised again.

And when the trumpet shall be sounded, the ties of kindred between them shall cease on that day; neither shall they ask each other's help.

They whose balance shall be heavy, shall be the blest.

But they whose balances shall be light,—these are they who shall lose their souls, abiding in hell for ever:

The fire shall scorch their faces, and their lips shall quiver therein:—

—"What! Were not my signs rehearsed unto you? and did ye not treat them as lies?"

They shall say, "O our Lord! our ill-fortune prevailed against us, and we became an erring people.

O our Lord! Bring us forth hence: if we go back again to our sins, we shall indeed be evil doers."

He will say; "Be ye driven down into it; and, address me not."

A part truly of my servants was there, who said, "O our Lord! we believe: forgive us, then, and be merciful to us, for of the merciful art thou the best."

But ye received them with such scoffs that they suffered you to forget my warning, and ye laughed them to scorn.

Verily this day will I reward them, for their patient endurance: the blissful ones shall they be!

He will say, "What number of years tarried ye on earth?"

They will say, "We tarried a day, or part of a day; but ask the recording angels."

God will say, "Short indeed was the time ye tarried, if that ye knew it.

What! Did ye then think that we had created you for pastime, and that ye should not be brought back again to us?" Wherefore let God be exalted, the King, the Truth! There is no god but He! Lord of the stately throne! And whoso, together with God, shall call on another god, for whom he hath no proof, shall surely have to give account to his Lord. Aye, it shall fare ill with the infidels.

And say: "O my Lord, pardon, and have mercy; for of those who show mercy, art thou the best."

## (LXV.)

## SURA XXI.—THE PROPHETS

MECCA.—112 Verses

*In the Name of God, the Compassionate, the Merciful*

THIS people's reckoning hath drawn nigh, yet sunk in carelessness, they turn aside.

Every fresh warning that cometh to them from their Lord they only hear to mock it,—

Their hearts set on lusts: and they who have done this wrong say in secret discourse, "Is He more than a man like yourself? What! will ye, with your eyes open, accede to sorcery?"

Say: "My Lord knoweth what is spoken in the heaven and on the earth: He is the Hearer, the Knower."

"Nay," say they, "it is the medley of dreams: nay, he hath forged

it: nay, he is a poet: let him come to us with a sign as the prophets of old were sent."

Before their time, none of the cities which we have destroyed, believed: will these men, then, believe?

And we sent none, previous to thee, but men to whom we had revealed ourselves. Ask ye the people who are warned by Scriptures, if ye know it not.

We gave them not bodies which could dispense with food: and they were not to live for ever.

Then made we good our promise to them; and we delivered them and whom we pleased, and we destroyed the transgressors.

And now have we sent down to you "the book," in which is your warning: What, will ye not then understand?

And how many a guilty city have we broken down, and raised up after it other peoples:

And when they felt our vengeance, lo! they fled from it.

"Flee not," said the angels in mockery, "but come back to that wherein ye revelled, and to your abodes! Questions will haply be put to you."

They said, "Oh, woe to us! Verily we have been evil doers."

And this ceased not to be their cry, until we made them like reaped corn, extinct.

We created not the heaven and the earth, and what is between them, for sport:

Had it been our wish to find a pastime, we had surely found it in ourselves;—if to do so had been our will.

Nay, we will hurl the truth at falsehood, and it shall smite it, and lo! it shall vanish. But woe be to you for what ye utter of God!

All beings in the heaven and on the earth are His: and they who are in his presence disdain not his service, neither are they wearied:

They praise Him night and day: they rest not.

Have they taken gods from the earth who can quicken the dead?

Had there been in either heaven or earth gods beside God, both surely had gone to ruin. But glory be to God, the Lord of the throne, beyond what they utter!

He shall not be asked of his doings, but they shall be asked.

Have they taken other gods beside him? Say; Bring forth your proofs that they are gods. This is the warning of those who are with me, and the warning of those who were before me: but most of them know not the truth, and turn aside.

No apostle have we sent before thee to whom we did not reveal that "Verily there is no God beside me: therefore worship me."

Yet they say, "The God of Mercy hath begotten issue from the angels." Glory be to Him! Nay, they are but His honoured servants:

They speak not till He hath spoken; and they do His bidding.

He knoweth what is before them and what is behind them; and no plea shall they offer

Save for whom He pleaseth; and they tremble for fear of Him.

And that angel among them who saith "I am a god beside Him," will we recompense with hell: in such sort will we recompense the offenders.

Do not the infidels see that the heavens and the earth were both a solid mass, and that we clave them asunder, and that by means of water we give life to everything? Will they not then believe?

And we set mountains on the earth lest it should move with them, and we made on it broad passages between them as routes for their guidance;

And we made the heaven a roof strongly upholden; yet turn they away from its signs.

And He it is who hath created the night and the day, and the sun and the moon, each moving swiftly in its sphere.

At no time have we granted to man a life that shall last for ever: if thou then die, shall they live for ever?

Every soul shall taste of death: and for trial will we prove you with evil and with good; and unto Us shall ye be brought back.

And when the infidels see thee they receive thee only with scoffs: —"What! is this he who maketh such mention of your gods?" Yet when mention is made to them of the God of Mercy, they believe not.

"Man," say they, "is made up of haste." But I will shew you my signs: desire them not then to be hastened.

They say, "When will this threat be made good? Tell us, if ye be men of truth?"

Did the infidels but know the time when they shall not be able to keep the fire of hell from their faces or from their backs, neither shall they be helped!

But it shall come on them suddenly and shall confound them; and they shall not be able to put it back, neither shall they be respited.

Other apostles have been scoffed at before thee: but that doom at which they mocked encompassed the scoffers.

Say: Who shall protect you by night and by day from the God of Mercy? Yet turn they away from the warning of their Lord.

Have they gods beside Us who can defend them? For their own succour have they no power; neither shall the gods they join with God screen them from Us.

Yes! we have given these men and their fathers enjoyments so long as their life lasted. What! see they not that we come to a land and straiten its borders? Is it they who are the conquerors?

Say: I only warn you of what hath been revealed to me: but the deaf will not hear the call, whenever they are warned;

Yet if a breath of thy Lord's chastisement touch them, they will assuredly say, "Oh! woe to us! we have indeed been offenders."

Just balances will we set up for the day of the resurrection, neither shall any soul be wronged in aught; though, were a work but the weight of a grain of mustard seed, we would bring it forth to be weighed: and our reckoning will suffice.

We gave of old to Moses and Aaron the illumination, and a light and a warning for the God-fearing,

Who dread their Lord in secret, and who tremble for "the Hour."

And this Koran which we have sent down is a blessed warning: will ye then disown it?

Of old we gave unto Abraham his direction, for we knew him worthy.

When he said to his Father and to his people, "What are these images to which ye are devoted?"

They said, "We found our fathers worshipping them."

He said, "Truly ye and your fathers have been in a plain mistake."

They said, "Hast thou come unto us in earnest? or art thou of those who jest?"

He said, "Nay, your Lord is Lord of the Heavens and of the Earth, who hath created them both; and to this am I one of those who witness:

—And, by God, I will certainly lay a plot against your idols, after ye shall have retired and turned your backs."

So, he broke them all in pieces, except the chief of them, that to it they might return, inquiring.

They said, "Who hath done this to our gods? Verily he is one of the unjust."

They said, "We heard a youth make mention of them: they call him Abraham."

They said, "Then bring him before the people's eyes, that they may witness against him."

They said, "Hast thou done this to our gods, O Abraham?"

He said, "Nay, that their chief hath done it: but ask ye them, if they can speak."

So they turned their thoughts upon themselves, and said, "Ye truly are the impious persons:"

Then became headstrong in their former error and exclaimed, "Thou knowest that these speak not."

He said, "What! do ye then worship, instead of God, that which doth not profit you at all, nor injure you? Fie on you and on that ye worship instead of God! What! do ye not then understand?"

They said: "Burn him, and come to the succour of your gods: if ye will do anything at all."

We said, "O fire! be thou cold, and to Abraham a safety!"

And they sought to lay a plot against him, but we made them the sufferers.

And we brought him and Lot in safety to the land which we have blessed for all human beings:

And we gave him Isaac and Jacob as a farther gift, and we made all of them righteous:

We also made them models who should guide others by our command, and we inspired them with good deeds and constancy in prayer and almsgiving, and they worshipped us.

And unto Lot we gave wisdom, and knowledge; and we rescued him from the city which wrought filthiness; for they were a people, evil, perverse:

And we caused him to enter into our mercy, for he was of the righteous.

And remember Noah when aforetime he cried to us and we heard him, and delivered him and his family from the great calamity;

And we helped him against the people who treated our signs as impostures. An evil people verily were they, and we drowned them all.

And David and Solomon; when they gave judgment concerning a field when some people's sheep had caused a waste therein; and we were witnesses of their judgment.

And we gave Solomon insight into the affair; and on both of them we bestowed wisdom and knowledge. And we constrained the mountains and the birds to join with David in our praise. Our doing was it!

And we taught David the art of making mail for you, to defend you from each other's violence: will ye therefore be thankful?

And to Solomon we subjected the strongly blowing wind: it sped at his bidding to the land we had blessed; for we know all things:

And sundry Satans who should dive for him and perform other work besides: and we kept watch over them.

And remember Job: When he cried to his Lord, "Truly evil hath touched me: but thou art the most merciful of those who shew mercy."

So we heard him, and lightened the burden of his woe; and we gave him back his family, and as many more with them,—a mercy from us, and a memorial for those who serve us:

And Ismael, and Edris and Dhoulkefl—all steadfast in patience.

And we caused them to enter into our mercy; for they were of the righteous:

And Dhoulnoun; when he went on his way in anger, and thought that we had no power over him. But in the darkness he cried "There is no God but thou: Glory be unto Thee! Verily, I have been one of the evil doers:"

So we heard him and rescued him from misery: for thus rescue we the faithful:

And Zacharias; when he called upon his Lord saying, "O my Lord, leave me not childless: but there is no better heir than Thyself."

So we heard him, and gave him John, and we made his wife fit for child-bearing. Verily, these vied in goodness, and called upon us with love and fear, and humbled themselves before us:

And her who kept her maidenhood, and into whom we breathed of our spirit, and made her and her son a sign to all creatures.

Of a truth, this, your religion, is the one Religion, and I your Lord; therefore serve me:

But they have rent asunder this their great concern among themselves into sects. All of them shall return to us.

And whoso shall do the things that are right, and be a believer, his efforts shall not he disowned: and surely will we write them down for him.

There is a ban on every city which we shall have destroyed, that they shall not rise again.

Until a way is opened for Gog and Magog, and they shall hasten from every high land,

And this sure promise shall draw on. And lo! the eyes of the infidels shall stare amazedly; and they shall say, "Oh, our misery! of this were we careless! yea, we were impious persons."

Verily, ye, and what ye worship beside God, shall be fuel for hell: ye shall go down into it.

Were these gods, they would not go down into it; but they shall all abide in it for ever.

Therein shall they groan; but nought therein shall they hear to comfort them.

But they for whom we have before ordained good things, shall be far away from it:

Its slightest sound they shall not hear: in what their souls longed for, they shall abide for ever:

The great terror shall not trouble them; and the angel shall meet them with, "This is your day which ye were promised."

On that day we will roll up the heaven as one rolleth up written scrolls. As we made the first creation, so will we bring it forth again. This promise bindeth us; verily, we will perform it.

And now, since the Law was given, have we written in the Psalms that " my servants, the righteous, shall inherit the earth."

Verily, in this Koran is teaching for those who serve God.

We have not sent thee otherwise than as mercy unto all creatures.

Say: Verily it hath been revealed to me that your God is one God; are ye then resigned to Him? (Muslims.)

But if they turn their backs, they say: I have warned you all

alike; but I know not whether that with which ye are threatened be nigh or distant.

God truly knoweth what is spoken aloud, and He also knoweth that which ye hide.

And I know not whether haply this delay be not for your trial, and that ye may enjoy yourselves for a time.

My Lord saith: Judge ye with truth; for our Lord is the God of Mercy—whose help is to be sought against what ye utter.

## (LXVI.)

## SURA XXV.—AL FURKAN

MECCA.—*77* Verses

*In the name of God, the Compassionate, the Merciful*

BLESSED be He who hath sent down AL FURKAN (the illumination) on his servant, that to all creatures he may be a warner.

His the Kingdom of the Heavens and of the Earth! No son hath He begotten! No partner hath He in his Empire! All things hath He created, and decreeing hath decreed their destinies.

Yet have they adopted gods beside Him which have created nothing, but were themselves created:

And no power have they over themselves for evil or for good, nor have they power of death, or of life, or of raising the dead.

And the infidels say, "This Koran is a mere fraud of his own devising, and others have helped him with it, who had come hither by outrage and lie."

And they say, "Tales of the ancients that he hath put in writing! and they were dictated to him morn and even."

Say: He hath sent it down who knoweth the secrets of the Heavens and of the Earth. He truly is the Gracious, the Merciful.

And they say, "What sort of apostle is this? He eateth food and he walketh the streets! Unless an angel be sent down and take part in his warnings,

Or a treasure be thrown down to him, or he have a garden that supplieth him with food . . ." and those unjust persons say, "Ye follow but a man enchanted."

See what likenesses they strike out for thee! But they err, and cannot find their way.

Blessed be He who if he please can give thee better than that of which they speak—Gardens, 'neath which the rivers flow: and pavilions will He assign thee.

Aye, they have treated the coming of "the Hour" as a lie. But

a flaming fire have we got ready for those who treat the coming of the Hour as a lie.

When it shall see them from afar, they shall hear its raging and roaring,—

And when they shall be flung into a narrow space thereof bound together, they shall invoke destruction on the spot:

—"Call not this day for one destruction, but call for destructions many."

Say: Is this, or the Paradise of Eternity which was promised to the God-fearing, best? Their recompense shall it be and their retreat;

Abiding therein for ever, they shall have in it all that they desire! It is a promise to be claimed of thy Lord.

And on the day when he shall gather them together, and those whom they worshipped beside God, he will say, "Was it ye who led these my servants astray, or of themselves strayed they from the path?"

They will say, "Glory be to thee! It beseemed not us to take other lords than thee. But thou gavest them and their fathers their fill of good things, till they forgat the remembrance of thee, and became a lost people."

Then will God say to the Idolaters, "Now have they made you liars in what ye say, and they have no power to avert your doom, or to succour you."

And whosoever of you thus offendeth, we will make him taste a great punishment.

Never have we sent Apostles before thee who ate not common food, and walked not the streets. And we test you by means of each other. Will ye be steadfast? Thy Lord is looking on!

They who look not forward to meet Us say, "If the angels be not sent down to us, or unless we behold our Lord. . . ." Ah! they are proud of heart, and exceed with great excess!

On the day when they shall see the angels, no good news shall there be for the guilty ones, and they shall cry out, "A barrier that cannot be passed!"

Then will we proceed to the works which they have wrought, and make them as scattered dust.

Happier, on that day, the inmates of the Garden as to abode, and better off as to place of noontide slumber!

On that day shall the heaven with its clouds be cleft, and the angels shall be sent down, descending:

On that day shall all empire be in very deed with the God of Mercy, and a hard day shall it be for the Infidels.

And on that day shall the wicked one bite his hands, and say, "Oh! would that I had taken the same path with the Apostle!

"Oh! woe is me! would that I had not taken such an one for my friend!

It was he who led me astray from the Warning which had reached me! and Satan is man's betrayer."

Then said the Apostle, "O my Lord! truly my people have esteemed this Koran to be vain babbling."

Thus have we given to every Prophet an enemy from among the wicked ones—But thy Lord is a sufficient guide and helper.

And the infidels say, "Unless the Koran be sent down to him all at once . . ." But in this way would we stablish thy heart by it; in parcels have we parcelled it out to thee;

Nor shall they come to thee with puzzling questions, but we will come to thee with the truth, and their best solution.

They who shall be gathered upon their faces into hell, shall have the worst place, and be farthest from the path of happiness.

Heretofore we gave the law of Moses, and appointed his brother Aaron to be his counsellor:

And we said, "Go ye to the people who treat our signs as lies." And them destroyed we with utter destruction.

And as to the people of Noah! when they treated their Apostles as impostors, we drowned them; and we made them a sign to mankind:—A grievous chastisement have we prepared for the wicked!

And Ad and Themoud, and the men of Rass, and divers generations between them:

Unto each of them did ye set forth parables for warnings, and each of them did ye utterly exterminate.

Oft ere this have the unbelieving Meccans passed by the city on which was rained a fatal rain. What! Have they not seen it? Yet have they no hope of a resurrection!

And when they see thee, they do but take thee as the subject of their railleries. "What! Is this he whom God has sent as an Apostle?

Indeed he had well nigh led us astray from our gods, had we not persevered steadfastly in their service." But in the end they shall know, when they shall see the punishment, who hath most strayed from the path.

What thinkest thou? He who hath taken his passions as a god —wilt thou be a guardian over him?

Thinkest thou that the greater part of them hear or understand? They are just like the brutes! Yes! they stray even further from the right way.

Hast thou not seen how thy Lord lengtheneth out the shadow? Had He pleased he had made it motionless. But we made the sun to be its guide;

Then draw it in unto Us with easy indrawing.

He it is who ordaineth the night as a garment, and sleep for rest, and ordaineth the day for waking up to life:

He it is who sendeth the winds as the forerunner of his mercy (rain); and pure water send we down from Heaven,

That we may revive by it a dead land: and we give it for drink to our creation, beasts and men in numbers;

And we distribute it among them on all sides, that they may reflect: but most men refuse to be aught but thankless.

Had we pleased, we had raised up a warner in every city.

Give not way therefore to the Infidels, but by means of this Koran strive against them with a mighty strife.

And He it is who hath let loose the two seas, the one sweet, fresh; and the other salt, bitter; and hath put an interspace between them, and a barrier that cannot be passed.

And it is He who hath created man of water, and established between them the ties of kindred and affinity: and potent is thy Lord.

Yet beside God do they worship what can neither help nor hurt them: and the Infidel is Satan's helper against his Lord:

Still we have sent thee only as a herald and a warner.

Say: I ask of you no recompense for it, except from him who is willing to take the way to his Lord.

And put thou thy trust in Him that liveth and dieth not, and celebrate his praise; (He fully knoweth the faults of his servants) who in six days created the Heavens and the Earth, and whatever is between them, then mounted his Throne: the God of Mercy! Ask now of the Wise concerning Him.

But when it is said to them, "Bow down before the God of Mercy," they say, "Who is the God of Mercy? Shall we bow down to what thou biddest?" And they fly from thee the more.

Blessed be He who hath placed in the Heaven the sign of the Zodiac! who hath placed in it the Lamp of the Sun, and the light-giving Moon!

And it is He who hath ordained the night and the day to succeed one another for those who desire to think on God or desire to be thankful.

And the servants of the God of Mercy are they who walk upon the Earth softly; and when the ignorant address them, they reply, "Peace!"

They that pass the night in the worship of their lord prostrate and standing:—

And that say, "O our Lord! turn away from us the torment of Hell, for its torment is endless: it is indeed an ill abode and resting place!

Those who when they spend are neither lavish nor niggard, but keep the mean:—

Those who call on no other gods with God, nor slay whom God hath forbidden to be slain, except for a just cause, and who commit not fornication (for he who doth this shall meet the reward of his wickedness:

Doubled to him shall be the torment on the day of Resurrection; and in it shall he remain, disgraced, for ever:—

Save those who shall repent and believe and do righteous works—for them God will change their evil things into good things, for God is Gracious, Merciful—

And whoso turneth to God and doeth what is right, he verily will convert with a true conversion):

And they who bear not witness to that which is false, and when they pass by frivolous sport, pass on with dignity:—

And they who, when monished by the signs of their Lord, fall not down thereat, as if deaf and blind:—

And who say, "O our Lord! give us in our wives and offspring the joy of our eyes, and make us examples to those who fear thee:"

These shall be rewarded with the High Places of Paradise for their steadfast endurance, and they shall meet therein with—Welcome and Salutation:—

For ever shall they remain therein: a fair abode and resting-place!

Say. Not on your account doth my Lord care if ye call not on Him! ye have treated his Apostle as an impostor: but bye and bye a punishment shall cleave to them.

## (LXVII.)

## SURA XVII.—THE NIGHT JOURNEY

MECCA.—111 Verses

*In the name of God, the Compassionate, the Merciful*

GLORY be to Him who carried his servant by night from the sacred temple of Mecca to the temple that is more remote, whose precinct we have blessed, that we might shew him of our signs! for He is the Hearer, the Seer.

And we gave the Book to Moses and ordained it for guidance to the children of Israel—"that ye take no other Guardian than me."

O posterity of those whom we bare with Noah! He truly was a grateful servant!

And we solemly declared to the children of Israel in the Book, "Twice surely will ye enact crimes in the earth, and with great loftiness of pride will ye surely be uplifted."

So when the menace for the first crime came to be inflicted, we sent against you our servants endued with terrible prowess; and

they searched the inmost part of your abodes, and the menace was accomplished.

Then we gave you the mastery over them in turn, and increased you in wealth and children, and made you a most numerous host.

We said, "If ye do well, to your own behoof will ye do well: and if ye do evil, against yourselves will ye do it. And when the menace for your latter crime came to be inflicted, then we sent an enemy to sadden your faces, and to enter the temple as they entered it at first, and to destroy with utter destruction that which they had conquered.

Haply your Lord will have mercy on you! but if ye return we will return: and we have appointed Hell—the prison of the infidels.

Verily, this Koran guideth to what is most upright; and it announceth to believers

Who do the things that are right, that for them is a great reward;

And that for those who believe not in the life to come, we have got ready a painful punishment.

Man prayeth for evil as he prayeth for good; for man is hasty.

We have made the night and the day for two signs: the sign of the night do we obscure, but the sign of the day cause we to shine forth, that ye may seek plenty from your Lord, and that ye may know the number of the years and the reckoning of time; and we have made everything distinct by distinctiveness.

And every man's fate have we fastened about his neck: and on the day of resurrection will we bring forth to him a book which shall be proffered to him wide open:

—"Read thy Book: there needeth none but thyself to make out an account against thee this day."

For his own good only shall the guided yield to guidance, and to his own loss only shall the erring err; and the heavy laden shall not be laden with another's load. We never punished until we had first sent an apostle:

And when we willed to destroy a city, to its affluent ones did we address our bidding; but when they acted criminally therein, just was its doom, and we destroyed it with an utter destruction.

And since Noah, how many nations have we exterminated! And of the sins of his servants thy Lord is sufficiently informed, observant.

Whoso chooseth this quickly passing life, quickly will we bestow therein that which we please—even on him we choose; afterward we will appoint hell for him, in which he shall burn—disgraced, outcast:

But whoso chooseth the next life, and striveth after it as it should be striven for, being also a believer,—these! their striving shall be grateful to God:

To all—both to these and those—will we prolong the gifts of thy Lord; for not to any shall the gifts of thy Lord be denied.

See how we have caused some of them to excel others! but the next life shall be greater in its grades, and greater in excellence.

Set not up another god with God, lest thou sit thee down disgraced, helpless.

Thy Lord hath ordained that ye worship none but him; and, kindness to your parents, whether one or both of them attain to old age with thee: and say not to them, "Fie!" neither reproach them; but speak to them both with respectful speech;

And defer humbly to them out of tenderness; and say, "Lord, have compassion on them both, even as they reared me when I was little."

Your Lord well knoweth what is in your souls; he knoweth whether ye be righteous:

And gracious is He to those who return to Him.

And to him who is of kin render his due, and also to the poor and to the wayfarer; yet waste not wastefully,

For the wasteful are brethren of the Satans, and Satan was ungrateful to his Lord:

But if thou turn away from them, while thou thyself seekest boons from thy Lord for which thou hopest, at least speak to them with kindly speech:

And let not thy hand be tied up to thy neck; nor yet open it with all openness, lest thou sit thee down in rebuke, in beggary.

Verily, thy Lord will provide with open hand for whom he pleaseth, and will be sparing. His servants doth he scan, inspect.

Kill not your children for fear of want: for them and for you will we provide. Verily, the killing them is a great wickedness.

Have nought to do with adultery; for it is a foul thing and an evil way:

Neither slay any one whom God hath forbidden you to slay, unless for a just cause: and whosoever shall be slain wrongfully to his heir have we given powers; but let him not outstep bounds in putting the manslayer to death, for he too, in his turn, will be assisted and avenged.

And touch not the substance of the orphan, unless in an upright way, till he attain his age of strength: And perform your covenant; verily the covenant shall be enquired of:

And give full measure when you measure, and weigh with just balance. This will be better, and fairest for settlement:

And follow not that of which thou hast no knowledge; because the hearing and the sight and the heart,—each of these shall be enquired of:

And walk not proudly on the earth, for thou canst not cleave the earth, neither shalt thou reach to the mountains in height:

All this is evil; odious to thy Lord.

This is a part of the wisdom which thy Lord hath revealed to thee. Set not up any other god with God, lest thou be cast into Hell, rebuked, cast away.

What! hath your Lord prepared sons for you, and taken for himself daughters from among the angels? Indeed, ye say a dreadful saying.

Moreover, for man's warning have we varied this Koran: Yet it only increaseth their flight from it.

Say: If, as ye affirm, there were other gods with Him, they would in that case seek occasion against the occupant of the throne:

Glory to Him! Immensely high is He exalted above their blasphemies!

The seven heavens praise him, and the earth, and all who are therein; neither is there aught which doth not celebrate his praise; but their utterances of praise ye understand not. He is kind, indulgent.

When thou recitest the Koran we place between thee and those who believe not in the life to come, a dark veil;

And we put coverings over their hearts lest they should understand it, and in their ears a heaviness;

And when in the Koran thou namest thy One Lord, they turn their backs in flight.

We well know why they hearken, when they hearken unto thee, and when they whisper apart; when the wicked say, "Ye follow no other than a man enchanted."

See what likenesses they strike out for thee! But they are in error, neither can they find the path.

They also say, "After we shall have become bones and dust, shall we in sooth be raised a new creation?"

Say: "Yes, though ye were stones, or iron, or any other creature, to your seeming, yet harder to be raised." But they will say, "Who shall bring us back?" Say: "He who created you at first." And they will wag their heads at thee, and say, "When shall this be?" Say: "Haply it is nigh."

On that day shall God call you forth, and ye shall answer by praising Him; and ye shall seem to have tarried but a little while.

Enjoin my servants to speak in kindly sort: Verily Satan would stir up strifes among them, for Satan is man's avowed foe.

Your Lord well knoweth you: if He please He will have mercy on you; or if He please He will chastise you: and we have not sent thee to be a guardian over them.

Thy Lord hath full knowledge of all in the heavens and the earth.

Higher gifts have we given to some of the prophets than to others, and the Psalter we gave to David.

Say: Call ye upon those whom ye fancy to be gods beside Him; yet they will have no power to relieve you from trouble, or to shift it elsewhere.

Those whom ye call on, themselves desire union with their Lord, striving which of them shall be nearest to him: they also hope for his mercy and fear his chastisement. Verily the chastisement of thy Lord is to be dreaded.

There is no city which we will not destroy before the day of Resurrection, or chastise it with a grievous chastisement. This is written in the Book.

Nothing hindered us from sending thee with the power of working miracles, except that the peoples of old treated them as lies. We gave to Themoud the she-camel before their very eyes, yet they maltreated her! We send not a prophet with miracles but to strike terror.

And remember when we said to thee, Verily, thy Lord is round about mankind; we ordained the vision which we shewed thee, and likewise the cursed tree of the Koran, only for men to dispute of; we will strike them with terror; but it shall only increase in them enormous wickedness:

And when we said to the Angels, "Prostrate yourselves before Adam:" and they all prostrated them, save Eblis. "What!" said he, "shall I bow me before him whom thou hast created of clay?

Seest thou this man whom thou hast honoured above me? Verily, if thou respite me till the day of Resurrection, I will destroy his offspring, except a few."

He said, "Begone; but whosoever of them shall follow thee, verily, Hell shall be your recompense; an ample recompense!

And entice such of them as thou canst by thy voice; assault them with thy horsemen and thy footmen; be their partner in their riches and in their children, and make them promises: but Satan shall make them only deceitful promises.

As to my servants, no power over them shalt thou have; And thy Lord will be their sufficient guardian."

It is your Lord who speedeth onward the ships for you in the sea, that ye may seek of his abundance; for he is merciful towards you.

When a misfortune befalleth you out at sea, they whom ye invoke are not to be found: God alone is there: yet when he bringeth you safe to dry land, ye place yourselves at a distance from Him. Ungrateful is man.

What! are ye sure, then, that he will not cleave the side of the earth for you? or that he will not send against you a whirlwind charged with sands? Then shall ye find no protector.

Or are ye sure that he will cause not you to put back to sea a second time, and send against you a storm blast, and drown you, for that ye have been thankless? Then shall ye find no helper against us therein.

And now have we honoured the children of Adam: by land and by sea have we carried them: food have we provided for them of good things, and with endowments beyond many of our creatures have we endowed them.

One day we will summon all men with their leaders: they whose book shall be given into their right hand, shall read their book, and not be wronged a thread:

And he who has been blind here, shall be blind hereafter, and wander yet more from the way.

And, verily, they had well nigh beguiled thee from what we revealed to thee, and caused thee to invent some other thing in our name: but in that case they would surely have taken thee as a friend:

And had we not settled thee, thou hadst well nigh leaned to them a little:

In that case we would surely have made thee taste of woe in life and of woe in death: then thou shouldest not have found a helper against us.

And truly they had almost caused thee to quit the land, in order wholly to drive thee forth from it: but then, themselves should have tarried but a little after thee.

This was our way with the Apostles we have already sent before thee, and in this our way thou shalt find no change.

Observe prayer at sunset, till the first darkening of the night, and the daybreak reading—for the daybreak reading hath its witnesses,

And watch unto it in the night: this shall be an excess in service: it may be that thy Lord will raise thee to a glorious station:

And say, "O my Lord, cause me to enter with a perfect entry, and to come forth with a perfect forthcoming, and give me from thy presence a helping power:"

And say: Truth is come and falsehood is vanished. Verily, falsehood is a thing that vanisheth.

And we send down of the Koran that which is a healing and a mercy to the faithful: But it shall only add to the ruin of the wicked.

When we bestow favours on man, he withdraweth and goeth aside; but when evil toucheth him, he is despairing .

Say: Every one acteth after his own manner: but your Lord well knoweth who is best guided in his path.

And they will ask thee of the Spirit. Say: The Spirit proceedeth at my Lord's command: but of knowledge, only a little to you is given.

If we pleased, we could take away what we have revealed to thee: none couldst thou then find thee to undertake thy cause with us,

Save as a mercy from thy Lord; great, verily, is his favour towards thee.

Say: Verily, were men and Djinn assembled to produce the like of this Koran, they could not produce its like, though the one should help the other.

And of a truth we have set out to men every kind of similitude in this Koran, but most men have refused everything except unbelief.

And they say, "By no means will we believe on thee till thou cause a fountain to gush forth for us from the earth;

Or, till thou have a garden of palm-trees and grapes, and thou cause forth-gushing rivers to gush forth in its midst;

Or thou make the heaven to fall on us, as thou hast given out, in pieces; or thou bring God and the angels to vouch for thee;

Or thou have a house of gold; or thou mount up into Heaven: nor will we believe in thy mounting up, till thou send down to us a book which we may read." Say: Praise be to my Lord! Am I more than a man, an apostle?

And what hindereth men from believing, when the guidance hath come to them, but that they say, "Hath God sent a man as an apostle?" Say: Did angels walk the earth as its familiars, we had surely sent them an angel-apostle out of Heaven.

Say: God is witness enough between you and me. His servants He scanneth, eyeth.

And He whom God shall guide will be guided indeed; and whom he shall mislead thou shalt find none to assist, but Him and we will gather them together on the day of the resurrection, on their faces, blind and dumb and deaf: Hell shall be their abode: so oft as its fires die down, we will rekindle the flame.

This shall be their reward for that they believed not our signs and said, "When we shall have become bones and dust, shall we surely be raised a new creation?"

Do they not perceive that God, who created the Heavens and the Earth, is able to create their like? And he hath ordained them a term; there is no doubt of it: but the wicked refuse everything except unbelief.

Say: If ye held the treasures of my Lord's mercy ye would certainly refrain from them through fear of spending them: for man is covetous.

We therefore gave to Moses nine clear signs. Ask thou, therefore, the children of Israel how it was when he came unto them, and Pharaoh said to him, "Verily, I deem thee, O Moses, a man enchanted."

Said Moses, "Thou knowest that none hath sent down these clear

signs but the Lord of the Heavens and of the Earth; and I surely deem thee, O Pharaoh, a person lost."

So Pharaoh sought to drive them out of the land; but we drowned him and all his followers.

And after his death, we said to the children of Israel, "Dwell ye in the land:" and when the promise of the next life shall come to pass, we will bring you both up together to judgment. In truth have we sent down the Koran, and in truth hath it descended, and we have only sent thee to announce and to warn.

And we have parcelled out the Koran into sections, that thou mightest recite it unto men by slow degrees, and we have sent it down piecemeal.

Say: Believe ye therein or believe ye not? They verily to whom knowledge had been given previously, fall on their faces worshipping when it is recited to them, and say: "Glory be to God! the promise of our Lord is made good!"

They fall down on their faces weeping, and It increaseth their humility.

Say: Call upon God (Allah), or call upon the God of Mercy (Arrahman), by whichsoever ye will invoke him: He hath most excellent names. And be not loud in thy prayer, neither pronounce it too low; but between these follow a middle way:

And Say: Praise be to God who hath not begotten a son, who hath no partner in the Kingdom, nor any protector on account of weakness. And magnify him by proclaiming His greatness.

(LXVIII.)

## SURA XXVII.—THE ANT

MECCA.—95 Verses

*In the name of God, the Compassionate, the Merciful*

TA. SAD. These are the signs (verses) of the Koran and of the lucid Book;

Guidance and glad tidings to the believers who observe prayer and pay the stated alms, and believe firmly—do they—in the life to come.

As to those who believe not in the life to come, we have made their own doings fair seeming to them, and they are bewildered therein.

These are they whom the woe of chastisement awaiteth; and in the next life they shall suffer—yes shall they—greatest loss;

But thou hast certainly received the Koran from the Wise, the Knowing.

Bear in mind when Moses said to his family, "I have perceived in fire;

I will bring you tidings from it, or will bring you a blazing brand, that ye may warm you."

And when he came to it, he was called to, "Blessed, He who is in the fire, and He who is about it; and glory be to God, the Lord of the worlds!

O Moses! verily, I am God, the Mighty, the Wise!

Throw down now thy staff." And when he saw that it moved itself as though it were a serpent, he retreated backward and returned not. "O Moses, fear not; for the Sent Ones fear not in my presence,

Save he who having done amiss shall afterwards exchange the evil for good; for I am Forgiving, Merciful.

Put now thy hand into thy bosom: it shall come forth white, yet free from hurt: one of nine signs to Pharaoh and his people; for a perverse people are they."

And when our signs were wrought in their very sight, they said, "This is plain magic."

And though in their souls they knew them to be true, yet in their wickedness and pride they denied them. But see what was the end of the corrupt doers!

And of old we gave knowledge to David and Solomon: and they said, "Praise be to God, who hath made us to excel many of his believing servants;"

And in knowledge Solomon was David's heir. And he said, "O men, we have been taught the speech of birds, and are endued with everything. This is indeed a clear boon from God."

And to Solomon were gathered his hosts of Djinn and men and birds, and they were marched on in bands,

Till they reached the Valley of Ants. Said AN ANT, "O ye ants, enter your dwellings, lest Solomon and his army crush you and know it not."

Then smiled Solomon, laughing at her words, and he said, "Stir me up, O Lord, to be thankful for thy favour which thou hast shewed upon me and upon my parents, and to do righteousness that shall be well pleasing to thee, and bring me in, by thy mercy, among thy servants the righteous."

And he reviewed the birds, and said, "How is it that I see not the lapwing? Is it one of the absent?

Surely, with a severe chastisement will I chastise it, or I will certainly slaughter it, unless it bring me a clear excuse."

Nor tarried it long ere it came and said, "I have gained the knowledge that thou knowest not, and with sure tidings have I come to thee from Saba:

I found a woman reigning over them, gifted with everything, and she hath a splendid throne;

And I found her and her people worshipping the sun instead of God; and Satan hath made their works fair seeming to them, so that he hath turned them from the Way: wherefore they are not guided,

To the worship of God, who bringeth to light the secret things of heaven and earth, and knoweth what men conceal and what they manifest:

God! there is no god but He! the lord of the glorious throne!"

He said, "We shall see whether thou hast spoken truth, or whether thou art of them that lie.

Go with this my letter and throw it down to them: then turn away from them and await their answer."

She said, "O my nobles! an honourable letter hath been thrown down to me:

It is from Solomon; and it is this: 'In the name of God, the Compassionate, the Merciful!

Set not up yourselves against me, but come to me submitting (Muslims).'"

She said, "O my nobles, advise me in mine affair: I decide it not without your concurrence."

They said, "We are endued with strength and are endued with mighty valour.—But to command is thine: See therefore what thou wilt command us."

She said, "Kings when they enter a city spoil it, and abase the mightiest of its people: and in like manner will these also do.

But I will send to them with a gift, and await what my envoys bring back."

And when the messenger came to Solomon, he said, "Aid ye me with riches? But what God hath given to me is better than what he hath given you: yet ye glory in your gifts:

Return to them: for we will surely come to them with forces which they cannot withstand, and we will drive them from their land humbled and contemptible."

Said he, "O nobles, which of you will bring me her throne before they come to me, submitting? (Muslims)."

An Efreet of the Djinn said: "I will bring it thee ere thou risest from thy place: I have power for this and am trusty."

And one who had the knowledge of Scripture said, "I will bring it to thee in the twinkling of an eye." And when he saw it set before him, he said, "This is of the favour of my Lord, to try me whether I will be thankful or unthankful. And he who is thankful is thankful to his own behoof; and as for him who is unthankful—truly my Lord is self-sufficient, bounteous!"

Said he, "Make her throne so that she know it not: we shall see whether she hath or hath not guidance."

And when she came he said, "Is thy throne like this?" She said, "As though it were the same." "And we," said he, "have had knowledge given us before her, and have been Muslims."

But the gods she had worshipped instead of God had led her astray: for she was of a people who believe not.

It was said to her, "Enter the Palace:" and when she saw it, she thought it a lake of water, and bared her legs. He said, "It is a palace paved with glass."

She said, "O my Lord! I have sinned against my own soul, and I resign myself, with Solomon, to God the Lord of the Worlds."

And of old we sent to Themoud their brother Saleh, with "Serve ye God:" but lo! they became two sets of disputants wrangling with each other.

He said, "O my people, why, if ye ask not pardon of God that ye may find mercy, hasten ye on evil rather than good?"

They said, "We augur ill concerning thee and those who are with thee." He said, "The ills of which ye augur depend on God. But ye are a people on your trial."

And there were in the city nine persons who committed excesses in land and did not that which is right.

They said, "Swear ye to one another by God that we will surely fall on him and on his family by night: then will we say to the avenger of blood, we witnessed not the destruction of his family: and verily we speak the truth."

And they devised a device, and we devised a device, and they were not aware of it—

And see what was the end of their device! We destroyed them and their whole people:

And for their sin these their houses are empty ruins: Verily in this is a sign to those who understand;

And we delivered those who believed and feared.

And Lot, when he said to his people, "What! proceed ye to such filthiness with your eyes open?

What! come ye with lust unto men rather than to women? Surely ye are an ignorant people.'

And the answer of his people was but to say, "Cast out the family of Lot from your city: they, forsooth, are men of purity!"

So we rescued him and his family: but as for his wife, we decreed her to be of them that lingered:

And we rained a rain upon them, and fatal was the rain to those who had had their warning.

Say: Praise be to God and peace be on His servants whom He

hath chosen! Is God the more worthy or the gods they join with Him?

Is not He who hath made the Heavens and the Earth, and hath sent down rain to you from Heaven, by which we cause the luxuriant groves to spring up? It is not in your power to cause its trees to spring up! What! A god with God? Yet they find equals for Him!

Is not He, who hath set the earth so firm, and hath made rivers in its midst, and hath placed mountains upon it, and put a barrier between the two seas? What! a god with God? Yet the greater part of them have no knowledge!

Is not He the more worthy who answereth the oppressed when they cry to him, and taketh off their ills, and maketh you to succeed your sires on the earth? What! a god with God? How few bear these things in mind!

Is not He, who guideth you in the darkness of the land and of the sea, and who sendeth forth the winds as the forerunners of His mercy? What! a god with God? Far from God be what ye join with Him!

Is not He, who created a Being, then reneweth it, and who supplieth you out of the Heaven and the Earth? What! a god with God? Say: Bring forth your proofs if you speak the truth.

Say: None either in the Heavens or in the Earth knoweth the unseen but God. And they know not

When they shall be raised.

—Yet they have attained to a knowledge of the life to come:—yet are they in doubt about it:—yet are they blind about it!

And the unbelievers say: "When we and our fathers have been dead shall we be taken forth?

Of old have we been promised this, we and our sires of old: it is but fables of the ancients."

Say: Go ye through the land, and see what hath been the end of the wicked.

And grieve not thou for them, nor be in distress at their devisings.

And they say, "When will this promise be made good, if ye speak true?"

Say: Haply a part of what ye desire to be hastened may be close behind you.

And truly thy Lord is full of goodness towards men: But most of them are not thankful.

And thy Lord knoweth well what their breasts enshroud, and what they bring to light,

And there is no secret thing in the Heaven or on the Earth, but it is in the clear Book.

Truly this Koran declareth to the children of Israel most things wherein they disagree:

And it is certainly guidance and a mercy to the faithful.

Verily, by his wisdom will thy Lord decide between them: for He is the Mighty, the Knowing.

Put thou then thy trust in God: for thou hast clear truth on thy side.

Thou shalt not make the dead to hear; neither shalt thou make the deaf to hear the call, when they turn away backward;

Neither art thou the guide of the blind out of their errors: none truly shalt thou make to hear but those who believe our signs: and they are Muslims.

When the doom shall be ready to light upon them, we will cause a monster to come forth to them out of the earth, and cry to them "Verily men have not firmly believed our signs."

And on that day shall be gathered out of every nation a company of those who have gainsaid our signs, in separate bands;

Till they come before God, who will say, "Treated ye my signs as imposters, although ye embraced them not in your knowledge? or what is it that ye were doing?

And doom shall light upon them for their evil deeds, and nought shall they have to plead.

See they not that we have ordained the night that they may rest in it, and the day with its gift of light? Of a truth herein are signs to people who believe.

On that day there shall be a blast on the trumpet, and all that are in the heavens, and all that are on the earth shall be terror-stricken save him whom God pleaseth to deliver; and all shall come to him in humble guise.

And thou shalt see the mountains, which thou thinkest so firm, pass away with the passing of a cloud! 'Tis the work of God, who ordereth all things! of all that ye do is He well aware.

To him who shall present himself with good works, shall be a reward beyond their desert, and they shall be secure from the terror on that day;

And they who shall present themselves with evil shall be flung downward on their faces into the fire. Shall ye be rewarded but as ye have wrought?

Say: Specially am I commanded to worship the Lord of this land, which He hath sanctified. All things are His: and I am commanded to be one of those who surrender them to God (a Muslim)

And to recite the Koran: and whoever is rightly guided, assuredly will be rightly guided to his own behoof.

And as to him who erreth, say, I truly am a warner only. And say, Praise be to God! He will shew you His signs, and ye shall acknowledge them: and of what ye do, thy Lord is not regardless.

(LXIX.)

## SURA XVIII.—THE CAVE

MECCA.—110 Verses

*In the name of God, the Compassionate, the Merciful*

PRAISE be to God, who hath sent down the Book to his servant, and hath not made it tortuous

But direct; that it may warn of a grievous woe from him, and announce to the faithful who do the things that are right, that a goodly reward, wherein they shall abide for ever, awaiteth them;

And that it may warn those who say, "God hath begotten a Son."

No knowledge of this have either they or their fathers! A grievous saying to come out of their mouths! They speak no other than a lie!

And haply, if they believe not in this new revelation, thou wilt slay thyself, on their very footsteps, out of vexation.

Verily, we have made all that is on earth as its adornment, that we might make trial who among mankind would excel in works:

But we are surely about to reduce all that is thereon to dust!

Hast thou reflected that the Inmates of THE CAVE and of Al Rakim were one of our wondrous signs?

When the youth betook them to the cave they said, "O our Lord! grant us mercy from before thee, and order for us our affair aright."

The struck we upon their ears with deafness in the cave for many a year:

Then we awaked them that we might know of the two parties could best reckon the space of their abiding.

We will relate to thee their tale with truth. They were youths who had believed in their Lord, and in guidance had we increased them;

And we had made them stout of heart, when they stood up and said, "Our Lord is Lord of the Heavens and of the Earth: we will call on no other God than Him; for in that case we had said a thing outrageous.

These our people have taken other gods beside Him, though they bring no clear proof for them; but, who more iniquitous than he who forgeth a lie of God?

So when ye shall have separated you from them and from that which they worship beside God, then betake you to the cave: Your Lord will unfold his mercy to you, and will order your affairs for you for the best."

And thou mightest have seen the sun when it arose, pass on the right of their cave, and when it set, leave them on the left, while they were in its spacious chamber. This is one of the signs of God. Guided indeed is he whom God guideth; but for him whom He misleadeth, thou shalt by no means find a patron, director.

And thou wouldst have deemed them awake, though they were sleeping: and we turned them to the right and to the left. And in the entry lay their dog with paws outstretched. Hadst thou come suddenly upon them, thou wouldst surely have turned thy back on them in flight, and have been filled with fear at them.

So we awaked them that they might question one another. Said one of them, "How long have ye tarried here?" They said, "We have tarried a day or part of a day." They said, "Your Lord knoweth best how long ye have tarried: Send now one of you with this your coin into the city, and let him mark who therein hath purest food, and from him let him bring you a supply: and let him be courteous, and not discover you to any one.

For they, if they find you out, will stone you or turn you back to their faith, and in that case it will fare ill with you for ever."

And thus made we their adventure known to their fellow citizens that they might learn that the promise of God is true, and that as to "the Hour" there is no doubt of its coming. When they disputed among themselves concerning what had befallen them, some said "Build a building over them; their Lord knoweth best about them. Those who prevailed in the matter said, "A place of worship will we surely raise over them."

Some say, "They were three; their dog the fourth:" others say "Five; their dog the sixth," guessing at the secret: others say "Seven; and their dog the eighth." Say: My Lord best knoweth the number: none, save a few, shall know them.

Therefore be clear in thy discussions about them, and ask not any Christian concerning them.

Say not thou of a thing, "I will surely do it to-morrow;" without "If God will." And when thou hast forgotten, call thy Lord to mind and say, "Haply my Lord will guide me, that I may come near to the truth of this story with correctness."

And they tarried in their cave 300 years, and 9 years over.

Say: God best knoweth how long they tarried: With Him are the secrets of the Heavens and of the Earth: Look thou and hearken unto Him alone. Man hath no guardian but Him, and none may bear part in his judgments:—

And publish what hath been revealed to thee of the Book of thy Lord—none may change his words,—and thou shalt find no refuge beside Him.

Be patient with those who call upon their Lord at morn and even

seeking his face: and let not thine eyes be turned away from them in quest of the pomp of this life; neither obey him whose heart we have made careless of the remembrance of Us, and who followeth his own lusts, and whose ways are unbridled.

And say: the truth is from your Lord: let him then who will, believe; and let him who will, be an infidel. But for the offenders we have got ready the fire whose smoke shall enwrap them: and if they implore help, helped shall they be with water like molten brass which shall scald their faces. Wretched the drink! and an unhappy couch!

But as to those who have believed and done the things that are right,—Verily we will not suffer the reward of him whose works were good, to perish!

For them, the gardens of Eden, under whose shades shall rivers flow: decked shall they be therein with bracelets of gold, and green robes of silk and rich brocade shall they wear, reclining them therein on thrones. Blissful the reward! and a pleasant couch!

And set forth to them as a parable two men; on one of whom we bestowed two gardens of grape vines, and surrounded both with palm trees, and placed corn fields between them: Each of the gardens did yield its fruit, and failed not thereof at all:

And we caused a river to flow in their midst: And this man received his fruit, and said, disputing with him, to his companion, "More have I than thou of wealth, and my family is mightier."

And he went into his garden—to his own soul unjust. He said, "I do not think that this will ever perish:

And I do not think that 'the Hour' will come: and even if I be taken back to my Lord, I shall surely find a better than it in exchange."

His fellow said to him, disputing with him, "What! hast thou no belief in him who created thee of the dust, then of the germs of life, then fashioned thee a perfect man?

But God is my Lord; and no other being will I associate with my Lord.

And why didst thou not say when thou enteredst thy garden, 'What God willeth! There is no power but in God.' Though thou seest that I have less than thou of wealth and children,

Yet haply my Lord may bestow on me better than thy garden, and may send his bolts upon it out of Heaven, so that the next dawn shall find it barren dust;

Or its water become deep sunk, so that thou art unable to find it."

And his fruits were encompassed by destruction. Then began he to turn down the palms of his hands at what he had spent on it;

for its vines were falling down on their trellises, and he said, "Oh that I had not joined any other god to my Lord!"

And he had no host to help him instead of God, neither was he able to help himself.

Protection in such a case is of God—the Truth: He is the best rewarder, and He bringeth to the best issue.

And set before them a similitude of the present life. It is as water which we send down from Heaven, and the herb of the Earth is mingled with it, and on the morrow it becometh dry stubble which the winds scatter: for God hath power over all things.

Wealth and children are the adornment of this present life: but good works, which are lasting, are better in the sight of thy Lord as to recompense, and better as to hope.

And call to mind the day when we will cause the mountains to pass away, and thou shalt see the earth a levelled plain, and we will gather mankind together, and not leave of them any one.

And they shall be set before thy Lord in ranks:—"Now are ye come unto us as we created you at first: but ye thought that we should not make good to you the promise."

And each shall have his book put into his hand: and thou shalt see the wicked in alarm at that which is therein: and they shall say, "O woe to us! what meaneth this Book? It leaveth neither small nor great unnoted down!" And they shall find all that they have wrought present to them, and thy Lord will not deal unjustly with any one.

When we said to the angels, "Prostrate yourselves before Adam," they all prostrated them save Eblis, who was of the Djinn, and revolted from his Lord's behest.—What! will ye then take him and his offspring as patrons rather than Me? and they your enemies? Sad exchange for the ungodly!

I made them not witnesses of the creation of the Heavens and of the Earth, nor of their own creation, neither did I take seducers as my helpers.

On a certain day, God shall say, "Call ye on the companions ye joined with me, deeming them to be gods:" and they shall call on them, but they shall not answer them: then will we place a valley of perdition between them:

And the wicked shall see the fire, and shall have a foreboding that they shall be flung into it, and they shall find no escape from it.

And now in this Koran we have presented to man similitudes of every kind: but, at most things is man a caviller.

And what, now that guidance is come to them, letteth men from believing and from asking forgiveness of their Lord—unless they

wait till that the doom of the ancients overtake them, or the chastisement come upon them in the sight of the universe?

We send not our Sent Ones but to announce and to warn: but the infidels cavil with vain words in order to refute the truth; and they treat my signs and their own warnings with scorn.

But who is worse than he who when told of the signs of his Lord turneth him away and forgetteth what in time past his hands have wrought? Truly we have thrown veils over their hearts lest they should understand this Koran, and into their ears a heaviness:

And if thou bid them to "the guidance" yet will they not even then be guided ever.

The gracious one, full of compassion, is thy Lord! if he would have chastised them for their demerits he would have hastened their chastisement. But they have a time fixed for the accomplishment of our menaces: and beside God they shall find no refuge.

And those cities did we destroy when they became impious; and of their coming destruction we gave them warning.

Remember when Moses said to his servant, "I will not stop till I reach the confluence of the two seas, or for years will I journey on."

But when they reached their confluence, they forgot their fish, and it took its way in the sea at will.

And when they had passed on, said Moses to his servant, "Bring us our morning meal; for now have we incurred weariness from this journey."

He said, "What thinkest thou? When we repaired to the rock for rest I forgot the fish; and none but Satan made me forget it, so as not to mention it; and it hath taken its way in the sea in a wondrous sort."

He said, "It is this we were in quest of." And they both went back retracing their footsteps.

Then found they one of our servants to whom we had vouchsafed our mercy, and whom we had instructed with our knowledge.

And Moses said to him, "Shall I follow thee that thou teach me, for guidance, of that which thou too hast been taught?"

He said, "Verily, thou canst not have patience with me;

How canst thou be patient in matters whose meaning thou comprehendest not?"

He said, "Thou shalt find me patient if God please, nor will I disobey thy bidding."

He said, "Then, if thou follow me, ask me not of aught until I have given thee an account thereof."

So they both went on, till they embarked in a ship, and he—the unknown—staved it in. "What!" said Moses, "hast thou staved it

in that thou mayest drown its crew? a strange thing now hast thou done!"

He said, "Did I not tell thee that thou couldst not have patience with me?"

He said, "Chide me not that I forgat, nor lay on me a hard command."

Then went they on till they met a youth, and he slew him. Said Moses, "Hast thou slain him who is free from guilt of blood? Now hast thou wrought a grievous thing!"

He said, "Did I not tell thee that thou couldst not have patience with me?"

Moses said, "If after this I ask thee aught, then let me be thy comrade no longer; but now hast thou my excuse."

They went on till they came to the people of a city. Of this people they asked food, but they refused them for guests. And they found in it a wall that was about to fall, and he set it upright. Said Moses, "If thou hadst wished, for this thou mightest have obtained pay."

He said, "This is the parting point between me and thee. But I will first tell thee the meaning of that which thou couldst not await with patience.

"As to the vessel, it belonged to poor men who toiled upon the sea, and I was minded to damage it, for in their rear was a king who seized every ship by force.

As to the youth his parents were believers, and we feared lest he should trouble them by error and infidelity.

And we desired that their Lord might give them in his place a child, better than he in virtue, and nearer to filial piety.

And as to the wall, it belonged to two orphan youths in the city and beneath it was their treasure: and their father was a righteous man: and thy Lord desired that they should reach the age of strength and take forth their treasure through the mercy of thy Lord. And not of mine own will have I done this. This is the interpretation of that which thou couldst not bear with patience."

They will ask thee of Dhoulkarnain (the two-horned). Say: I will recite to you an account of him.

We stablished his power upon the earth, and made for him a way to everything. And a route he followed,

Until when he reached the setting of the sun, he found it to set in a miry fount; and hard by he found a people.

We said, "O Dhoulkarnain! either chastise or treat them generously."

"The impious," said he, "will we surely chastise;" then shall he be taken back to his Lord, and he will chastise him with a grievous chastisement.

But as to him who believeth and doeth that which is right, he shall have a generous recompense, and we will lay on them our easy behests.

Then followed he a route,

Until when he reached the rising of the sun he found it to rise on a people to whom we had given no shelter from it.

Thus it was. And we had full knowledge of the forces that were with him.

Then followed he a route

Until he came between the two mountains, beneath which he found a people who scarce understood a language.

They said, "O Dhoulkarnain! verily, Gog and Magog waste this land; shall we then pay thee tribute, so thou build a rampart between us and them?"

He said, "Better than your tribute is the might wherewith my Lord hath strengthened me; but help me strenuously, and I will set a barrier between you and them.

Bring me blocks of iron,"—until when it filled the space between the mountain sides—"Ply," said he, "your bellows,"—until when he had made it red with heat (fire), he said,—"Bring me molten brass that I may pour upon it."

And God and Magog were not able to scale it, neither were they able to dig through it.

"This," said he, "is a mercy from my Lord:

But when the promise of my Lord shall come to pass, he will turn it to dust; and the promise of my Lord is true."

On that day we will let them dash like billows one over another; and there shall be a blast on the trumpet, and we will gather them together in a body.

And we will set Hell on that day close before the infidels,

Whose eyes were veiled from my warning, and who had not power to hear.

What! do the infidels think that they can take my servants as their patrons, beside Me? Verily, we have got Hell ready as the abode of the infidels.

Say: Shall we tell you who they are that have lost their labour most?

Whose aim in the present life hath been mistaken, and who deem that what they do is right?

They are those who believe not in the signs of the Lord, or that they shall ever meet him. Vain, therefore, are their works; and no weight will we allow them on the day of resurrection.

This shall be their reward—Hell. Because they were unbelievers, and treated my signs and my Apostles with scorn.

But as for those who believe and do the things that are right, they shall have the gardens of Paradise for their abode:

They shall remain therein for ever: they shall wish for no change from it.

Say: Should the sea become ink, to write the words of my Lord, the sea would surely fail ere the words of my Lord would fail, though we brought its like in aid.

Say: In sooth I am only a man like you. It hath been revealed to me that your God is one only God: let him then who hopeth to meet his Lord work in a righteous work: nor let him give any other creature a share in the worship of his Lord.

## (LXX.)

## SURA XXXII.—ADORATION

MECCA.—30 Verses

*In the Name of God, the Compassionate, the Merciful*

ELIF. LAM. MIM. This Book is without a doubt a Revelation sent down from the Lord of the Worlds.

Will they say, He hath forged it? Nay, it is the truth from thy Lord that thou mayest warn a people to whom no warner hath come before thee, that haply they may be guided.

God it is who hath created the Heavens and the Earth and all that is between them in six days; then ascended his throne. Save Him ye have no patron, and none to plead for you. Will ye not then reflect?

From the Heaven to the Earth He governeth all things: hereafter shall they come up to him on a day whose length shall be a thousand of such years as ye reckon.

This is He who knoweth the unseen and the seen, the Mighty, the Merciful,

Who hath made everything which he hath created most good; and began the creation of man with clay;

Then ordained his progeny from germs of life, from sorry water:

Then shaped him, and breathed of His Spirit into him, and gave you hearing and seeing and hearts: what little thanks do ye return!

And they say, "What! when we shall have lain hidden in the earth, shall welcome a new creation?"

Yea, they deny that they shall meet their Lord.

Say: The angel of death who is charged with you shall cause you to die: then shall ye be returned to your Lord.

Couldst thou but see when the guilty shall droop their heads before their Lord, and cry, "O our Lord! we have seen and we have

heard: return us then to life: we will do that which is right. Verily we believe firmly!"

(Had we pleased we had certainly given to every soul its guidance. But true shall be the word which hath gone forth from me—I will surely fill hell with Djinn and men together.)

"Taste then the recompense of your having forgotten the meeting with this your day. We, too, we have forgotten you: taste then an eternal punishment for that which ye have wrought."

They only believe in our signs, who, when mention is made of them, fall down in ADORATION, and celebrate the praise of their Lord, and are not puffed up with disdain:

Who, as they raise them from their couches, call on their Lord with fear and desire, and give alms of that with which we have supplied them.

No soul knoweth what joy of the eyes is reserved for the good in recompense of their works.

Shall he then who is a believer be as he who sinneth grossly? they shall not be held alike.

As to those who believe and do that which is right, they shall have gardens of eternal abode as the meed of their works:

But as for those who grossly sin, their abode shall be the fire: so oft as they shall desire to escape out of it, back shall they be turned into it. And it shall be said to them, Taste ye the torment of the fire, which ye treated as a lie.

And we will surely cause them to taste a punishment yet nearer at hand, besides the greater punishment, that haply they may turn to us in penitence.

Who acteth worse than he who is warned by the signs of his Lord, then turneth away from them? We will surely take vengeance on the guilty ones.

We heretofore gave the Book of the law to Moses: have thou no doubt as to our meeting with him: and we appointed it for the guidance of the children of Israel.

And we appointed Imâms from among them who should guide after our command when they had themselves endured with constancy, and had firmly believed in our signs.

Now thy Lord! He will decide between them on the day of resurrection as to the subject of their disputes.

Is it not notorious to them how many generations, through whose abodes they walk, we have destroyed before them? Truly herein are signs: will they not then hear?

See they not how we drive the rain to some parched land and thereby bring forth corn of which their cattle and themselves do eat? Will they not then behold?

They say, "When will this decision take place? Tell us, if ye are men of truth?"

Say: On the day of that decision, the faith of infidels shall not avail them, and they shall have no further respite.

Stand aloof from them then, and wait thou, for they too wait.

## (LXXI.)

## SURA XLI.—THE MADE PLAIN

MECCA.—54 Verses

*In the Name of God, the Compassionate, the Merciful*

HA. MIM. A Revelation from the Compassionate, the Merciful!

A Book whose verses (signs) are MADE PLAIN—an Arabic Koran, for men of knowledge;

Announcer of glad tidings and charged with warnings! But most of them withdraw and hearken not:

And they say, "Our hearts are under shelter from thy teachings, and in our ears is a deafness, and between us and thee there is a veil. Act as thou thinkest right: we verily shall act as we think right."

Say: I am only a man like you. It is revealed to me that your God is one God: go straight then to Him, and implore his pardon. And woe to those who join gods with God;

Who pay not the alms of obligation, and in the life to come believe not!

But they who believe and do the things that are right shall receive a perfect recompense.

Say: Do ye indeed disbelieve in Him who in two days created the earth? and do ye assign Him peers? The Lord of the worlds is He!

And he hath placed on the earth the firm mountains which tower above it; and He hath blessed it, and distributed food throughout it, for the cravings of all alike, in four days:

Then He applied himself to the Heaven, which then was but smoke: and to it and to the Earth He said, "Come ye, whether in obedience or against your will?" and they both said, "We come obedient."

And He made them seven heavens in two days, and in each heaven made known its office: And we furnished the lower heaven with lights and guardian angels. This, the disposition of the Almighty, the All-knowing.

If they turn away, then say: I warn you of a tempest, like the tempest of Ad and Themoud!

When the apostles came to them on every side, saying, "Worship none but God," they said, "Had our Lord been pleased to send down, He had surely sent down angels; and in sooth, your message we do not believe."

As to Ad, they bore them proudly and unjustly in the land, and said, "Who more mighty than we in prowess?" Saw they not that God their creator was mightier than they in prowess? And they rejected our signs.

Therefore on ill-omened days did we send against them an impetuous blast that we might make them taste the chastisement of shame in this world:—but more shameful shall be the chastisement of the life to come; and they shall not be protected.

And as to Themoud, we had vouchsafed them guidance; but to guidance did they prefer blindness; wherefore the tempest of a shameful punishment overtook them for their doings:

But we rescued the believing and the God-fearing:

And warn of the day when the enemies of God shall be gathered unto the fire urged on in bands:

Until when they reach it, their ears and their eyes and their skins shall bear witness against them of their deeds:

And they shall say to their skins, "Why witness ye against us?" They shall say, "God, who giveth a voice to all things, hath given us a voice: He created you at first, and to Him are ye brought back.

And ye did not hide yourselves so that neither your ears nor your eyes nor your skins should witness against you: but ye thought that God knew not many a thing that ye did!

And this your thought which ye did think of your Lord hath ruined you, so that ye are become of those who perish."

And be they patient, still the fire shall be their abode: or if they beg for favour, yet shall they not be of the favoured.

And we will appoint Satans as their fast companions; for it was they who made their present and future state seem fair and right to them; and the sentence passed on the peoples of Djinn and men who flourished before they hath become their due, and they shall perish.

Yet the unbelievers say, "Hearken not to this Koran, but keep up a talking, that ye may overpower the voice of the reader."

Surely therefore will we cause the unbelievers to taste a terrible punishment;

And recompense them according to the worst of their actions.

This the reward of the enemies of God,—the Fire! it shall be their eternal abode, in requital for their gainsaying our signs.

And they who believed not shall say, O our Lord! shew us those

of the Djinn and men who led us astray: both of them will we put under our feet, that they may be of the humbled."

But as for those who say, "Our Lord is God;" and who go straight to Him, the angels shall descend to them and say, "Fear ye not, neither be ye grieved, but rejoice ye in the paradise which ye have been promised.

We are your guardians in this life and in the next: your's therein shall be your soul's desire, and your's therein whatever ye shall ask for,

The hospitality of a Gracious, a Merciful One."

And who speaketh fairer than he who biddeth to God and doth the thing that is right, and saith, "I for my part am of the Muslims"?

Moreover, good and evil are not to be treated as the same thing. Turn away evil by what is better, and lo! he between whom and thyself was enmity, shall be as though he were a warm friend.

But none attain to this save men steadfast in patience, and none attain to it except the most highly favoured.

And if an enticement from Satan entice thee, then take refuge in God, for He is the Hearing, the Knowing.

And among his signs are the night, and the day, and the sun, and the moon. Bend not in adoration to the sun or the moon, but bend in adoration before God who created them both, if ye would serve Him.

But if they are too proud for this, yet they who are with thy Lord do celebrate His praises night and day, and cease not.

And among His signs is this, that thou seest the earth drooping: but, when we send down the rain upon it, it is stirred and swelleth; verily He who giveth it life, will surely give life to the dead; for His might extendeth over all things.

They truly who with obloquy disown our signs are not hidden from us. Is he then who shall be cast into the fire, or he who shall come forth secure on the day of resurrection, in the better position? Do what ye will: but His eye is on all your doings.

Verily, they who believe not in "the warning," after it hath come to them . . . and yet the Koran is a glorious book!

Falsehood, from whatever side it cometh, shall not come nigh it; it is a missive down from the Wise, the Praiseworthy.

Nothing hath been said to thee which hath not been said of old to apostles before thee. Verily with thy Lord is forgiveness, and with Him is terrible retribution.

Had we made it a Koran in a foreign tongue, they had surely said, "Unless its signs be made clear . . . ! What! in a foreign tongue? and the people Arabian?" Say: It is to those who believe a guide and a medicine; but as to those who believe not, there is a

thickness in their ears, and to them it is a blindness: they are like those who are called to from afar.

Of old we gave the Book to Moses, and disputes arose about it: and if a decree of respite from thy Lord had gone before, there would surely have been a decision between them: for great were their doubts and questionings about it.

He who doth right—it is for himself: and he who doth evil—it is for himself: and thy Lord will not deal unfairly with his servants.

With Him alone is the knowledge of "the Hour." No fruit cometh forth from its coverings, neither doth any female conceive, nor is she delivered, but with His knowledge. And on that day He shall call men to Him, saying, "Where are the companions ye gave me?" They shall say, "We own to thee, there is no one of us can witness for them."

And what they erst called on shall pass away from them, and they shall perceive that there will be no escape for them.

Man ceaseth not to pray for good: but if evil betide him he despondeth, despairing.

And if we cause him to taste our mercy after affliction hath touched him, he is sure to say, "This is my due: and I take no thought of the Hour of Resurrection: and if I be brought back to my Lord, I shall indeed attain with Him my highest good." But we will then certainly declare their doings to the Infidels, and cause them to taste a stern punishment.

When we are gracious to man, he withdraweth and turneth him aside: but when evil toucheth him, he is a man of long prayers.

Say: What think ye? If this Book be from God and ye believe it not, who will have gone back further astray than he who is at a distance from it?

We will shew them our signs in different countries and among themselves, until it become plain to them that it is the truth. Is it not enough for thee that thy Lord is witness of all things?

Are they not in doubt as to the meeting with their Lord? But doth he not encompass all things?

(LXXII.)

## SURA XLV.—THE KNEELING

MECCA.—36 Verses

*In the Name of God, the Compassionate, the Merciful*

HA. MIM. This Book is sent down from God, the Mighty, the wise!

Assuredly in the Heavens and the Earth are signs for those who believe:

And in your own creation, and in the beasts which are scattered abroad are signs to the firm in faith:

And in the succession of night and day, and in the supply which God sendeth down from the Heaven whereby He giveth life to the earth when dead, and in the change of the winds, are signs for a people of discernment.

Such are the signs of God: with truth do we recite them to thee. But in what teaching will they believe, if they reject God and his signs?

Woe to every lying sinner,

Who heareth the signs of God recited to him, and then, as though he heard them not, persisteth in proud disdain! Apprise him of an afflictive punishment.

And when he becometh acquainted with any of our signs he turneth them into ridicule. These! a shameful punishment for them!

Hell is behind them! and neither their gains nor the lords whom they have adopted beside God shall avail them in the least: and theirs, a great punishment!

This is "Guidance:" and for those who disbelieve the signs of their Lord is the punishment of an afflictive torment.

It is God who hath subjected the sea to you that the ships may traverse it at his bidding, and that ye may go in quest of the gifts of his bounty, and that ye may be thankful.

And he hath subjected to you all that is in the Heavens and all that is on the Earth: all is from him. Verily, herein are signs for those who reflect.

Tell the believers to pardon those who hope not for the days of God in which He purposeth to reward men according to their deeds.

He who doth that which is right, doth it to his own behoof, and whoso doth evil, doth it to his own hurt. Hereafter, to your Lord shall ye be brought back.

To the children of Israel gave we of old the Book and the Wisdom, and the gift of Prophecy, and we supplied them with good things, and privileged them above all peoples:

And we gave them clear sanctions for our behests: neither did they differ, through mutual envy, till after they had become possessed of knowledge; but thy Lord will judge between them on the day of resurrection, as to the subject of their disputes.

Afterwards we set thee over our divine law: follow it then: and follow not the wishes of those who have no knowledge,

For against God shall they avail thee nothing. And in sooth, the doers of evil are one another's patrons; but the patron of them that fear Him is God himself.

This Book hath insight for mankind, and a Guidance and Mercy to a people who are firm in faith.

Deem they whose gettings are only evil, that we will deal with them as with those who believe and work righteousness, so that their lives and deaths shall be alike? Ill do they judge.

In all truth hath God created the Heavens and the Earth, that he may reward every one as he shall have wrought; and they shall not be wronged.

What thinkest thou? He who hath made a God of his passions, and whom God causeth wilfully to err, and whose ears and whose heart he hath sealed up, and over whose sight he hath placed a veil —who, after his rejection by God, shall guide such a one? Will ye not then be warned?

And they say, "There is only this our present life: we die and we live, and nought but time destroyeth us." But in this they have no knowledge: it is merely their own conceit.

And when our clear signs are recited to them, their only argument is to say, "Bring back our fathers, if ye speak the truth."

Say: God giveth you life, then causeth you to die: then will He assemble you on the day of resurrection: there is no doubt of it: but most men have not this knowledge.

And God's is the kingdom of the Heavens and of the Earth; and on the day when the Hour shall arrive, on that day shall the despisers perish.

And thou shalt see every nation KNEELING: to its own book shall every nation be summoned:—"This day shall ye be repaid as ye have wrought.

This our Book will speak of you with truth: therein have we written down whatever ye have done."

As to those who have believed and wrought righteously, into his mercy shall their Lord cause them to enter. This shall be undoubted bliss!

But as to the Infidels—"Were not my signs recited to you? but ye proudly scorned them, and became a sinful people."

And when it was said, "Verily the Promise of God is truth; and as to the Hour, there is no doubt of it;" ye said, "We know not what the hour is—we conceive it a mere conceit,—we have no assurance of it."

And the evils they have wrought shall rise up into their view, and that at which they mocked shall hem them in on every side.

And it shall be said to them, "This day will we forget you as we forgat your meeting with us this day, and your abode shall be the fire, and none shall there be to succour you:—

This, because ye received the signs of God with mockery, and this present life deceived you." On that day therefore they shall not

come out from it; and they shall not be asked to win the favour of God.

Praise then be to God, Lord of the Heavens and Lord of the Earth; the Lord of the worlds!

And his be the greatness in the Heavens and on the Earth; for He is the Mighty, the Wise!

## (LXXIII.)

## SURA XVI.—THE BEE

MECCA.—128 Verses

*In the Name of God, the Compassionate, the Merciful*

THE doom of God cometh to pass. Then hasten it not. Glory be to Him! High let Him be exalted above the gods whom they join with Him!

By His Own behest will He cause the angels to descend with the Spirit on whom he pleaseth among his servants, bidding them, "Warn that there is no God but me; therefore fear me."

He hath created the Heavens and the Earth to set forth his truth; high let Him be exalted above the gods they join with Him!

Man hath He created from a moist germ; yet lo! man is an open caviller.

And the cattle! for you hath He created them: in them ye have warm garments and gainful uses; and of them ye eat:

And they beseem you well when ye fetch them home and when ye drive them forth to pasture:

And they carry your burdens to lands which ye could not else reach but with travail of soul: truly your Lord is full of goodness, and merciful:

And He hath given you horses, mules, and asses, that ye may ride them, and for your ornament: and things of which ye have no knowledge hath he created.

Of God it is to point out "the Way." Some turn aside from it: but had He pleased, he had guided you all aright.

It is He who sendeth down rain out of Heaven: from it is your drink; and from it are the plants by which ye pasture.

By it He causeth the corn, and the olives, and the palm-trees, and the grapes to spring forth for you, and all kinds of fruits: verily, in this are signs for those who ponder.

And He hath subjected to you the night and the day; the sun and the moon and the stars too are subjected to you by his behest; verily, in this are signs for those who understand:

And all of varied hues that He hath created for you over the earth: verily, in this are signs for those who remember.

And He it is who hath subjected the sea to you, that ye may eat of its fresh fish, and take forth from it ornaments to wear—thou seest the ships ploughing its billows—and that ye may go in quest of his bounties, and that ye might give thanks.

And He hath thrown firm mountains on the earth, lest it move with you; and rivers and paths for your guidance,

And way marks. By the stars too are men guided.

Shall He then who hath created be as he who hath not created? Will ye not consider?

And if ye would reckon up the favours of God, ye could not count them. Aye! God is right Gracious, Merciful!

And God knoweth what ye conceal, and what ye bring to light,

While the gods whom they call on beside God, create nothing, but are themselves created:

Dead are they, lifeless! and they know not

When they shall be raised!

Your God is the one God: and they who believe not in a future life, have hearts given to denial, and are men of pride:—

Beyond a doubt God knoweth what they conceal and what they manifest:—

He truly loveth not the men of pride.

For when it is said to them, "What is this your Lord hath sent down?" they say, "Fables of the ancients,"—

That on the day of resurrection they may bear their own entire burden, and the burden of those whom they, in their ignorance, misled. Shall it not be a grievous burden for them?

They who were before them did plot of old. But God attacked their building at its foundation—the roof fell on them from above; and, whence they looked not for it, punishment overtook them:

On the day of resurrection, too, will He shame them. He will say, "Where are the gods ye associated with me, the subjects of your disputes?" They to whom "the knowledge" hath been given will say, Verily, this day shall shame and evil fall upon the infidels.

The sinners against their own souls whom the angels shall cause to die will proffer the submission, "No evil have we done." Nay! God knoweth what ye have wrought:

Enter ye therefore the gates of Hell to remain therein for ever: and horrid the abiding place of the haughty ones!

But to those who have feared God it shall be said, "What is this that your Lord hath awarded?" They shall say, "That which is best. To those who do good, a good reward in this present world; but better the mansion of the next, and right pleasant the abode of the God-fearing!"

Gardens of Eden into which they shall enter; rivers shall flow beneath their shades; all they wish for shall they find therein! Thus God rewardeth those who fear Him;

To whom, as righteous persons, the angels shall say, when they receive their souls, "Peace be on you! Enter Paradise as the meed of your labours."

What can the infidels expect but that the angels of death come upon them, or that a sentence of thy Lord take effect? Thus did they who flourished before them. God was not unjust to them, but to their ownselves were they unjust;

And the ill which they had done recoiled upon them, and that which they had scoffed at encompassed them round about.

They who have joined other gods with God say, "Had He pleased, neither we nor our fathers had worshiped aught by him; nor should we, apart from him, have forbidden aught." Thus acted they who were before them. Yet is the duty of the apostles other than public preaching?

And to every people have we sent an apostle saying:—Worship God and turn away from Taghout. Some of them there were whom God guided, and there were others decreed to err. But go through the land and see what hath been the end of those who treated my apostles as liars!

If thou art anxious for their guidance, know that God will not guide him whom He would lead astray, neither shall they have any helpers.

And they swear by God with their most sacred oath that "God will never raise him who once is dead." Nay, but on Him is a promise binding, though most men know it not,—

That He may clear up to them the subject of their disputes, and that the infidels may know that they are liars.

Our word to a thing when we will it, is but to say, "Be," and it is.

And as to those who when oppressed have fled their country for the sake of God, we will surely provide them a goodly abode in this world, but greater the reward of the next life, did they but know it

They who bear ills with patience and put their trust in the Lord!

None have we sent before thee but men inspired—ask of those who have Books of Monition, if ye know it not—

With proofs of their mission and Scriptures: and to thee have we sent down this Book of Monition that thou mayest make clear to men what hath been sent down to them, and that they may ponder it.

What! Are they then who have plotted mischiefs, sure that God will not cause the earth to cleave under them? or that a chastisement will not come upon them whence they looked not for it?

Or that He will not seize upon them in their comings and goings, while they shall not be able to resist him?

Or that he will not seize them with some slowly wasting scourge? But verily your Lord is Good, Gracious.

Have they not seen how everything which God hath created turneth its shadow right and left, prostrating itself before God in all abasement?

And all in the Heavens and all on the Earth, each thing that moveth, and the very angels, prostrate them in adoration before God, and are free from pride;

They fear their Lord who is above them, and do what they are bidden:

For God hath said, "Take not to yourselves two gods,—for He is one God: me, therefore! yea, me revere!

All in the Heavens and in the Earth is His! His due unceasing service! Will ye then fear any other than God?

And all your blessings are assuredly from God: then, when trouble befalleth you, to Him ye turn for help:

Then when He relieveth you of the trouble, lo! some of you join associates with your Lord:—

To prove how thankless are they for our gifts! Enjoy yourselves then: but in the end ye shall know the truth.

And for idols, of which they know nothing, they set apart a share of our bounties! By God ye shall be called to account for your devices!

And they ascribe daughters unto God! Glory be to Him! But they desire them not for themselves:

For when the birth of a daughter is announced to any one of them, dark shadows settle on his face, and he is sad:

He hideth him from the people because of the ill tidings: shall he keep it with disgrace or bury it in the dust? Are not their judgments wrong?

To whatever is evil may they be likened who believe not in a future life; but God is to be likened to whatever is loftiest: for He is the Mighty, the Wise.

Should God punish men for their perverse doings, he would not leave on earth a moving thing! but to an appointed term doth He respite them; and when their term is come, they shall not delay or advance it an hour.

Yet what they loathe themselves do they assign to God: and their tongues utter the lie, that theirs shall be a goodly lot. But beyond a doubt is it that the fire awaiteth them, and that they shall be the first sent into it.

By God we have sent Apostles to nations before thee, but Satan prepared their work for them, and this day is he their liege; and a woeful punishment doth await them.

And we have sent down the Book to thee only, that thou mightest

clear up to them the subject of their wranglings, and as a guidance and a mercy to those who believe.

And God sendeth down water from Heaven, and by it giveth life to the Earth after it hath been dead: verily, in this is a sign to those who hearken.

Ye have also teaching from the cattle. We give you drink of the pure milk, between dregs and blood, which is in their bellies; the pleasant beverage of them that quaff it.

And among fruits ye have the palm and the vine, from which ye get wine and healthful nutriment: in this, verily, are signs for those who reflect.

And thy Lord hath taught the BEE, saying: "Provide thee houses in the mountains, and in the trees, and in the hives which men do build thee:

Feed, moreover, on every kind of fruit, and walk the beaten paths of thy Lord." From its belly cometh forth a fluid of varying hues, which yieldeth medicine to man. Verily in this is a sign for those who consider.

And God hath created you; by and bye will he take you to himself; and some among you will he carry on to abject old age, when all that once was known is known no longer. Aye, God is Knowing, Powerful.

And God hath abounded to some of you more than to others in the supplies of life: yet they to whom He hath abounded, impart not thereof to the slaves whom their right hands possess, so that they may share alike. What! Will they deny, then, that these boons are from God?

God, too, hath given you wives of your own race, and from your wives hath He given you sons and grandsons, and with good things hath he supplied you. What, will they then believe in vain idols? For God's boons they are ungrateful!

And they worship beside God those who neither out of the Heavens or Earth can provide them a particle of food, and have no power in themselves!

Make no comparisons, therefore, with God. Verily, God hath knowledge, but ye have not.

God maketh comparison between a slave the property of his lord, who hath no power over anything, and a free man whom we have ourselves supplied with goodly supplies, and who giveth alms therefrom both in secret and openly. Shall they be held equal? No: praise be to God! But most men know it not.

God setteth forth also a comparison between two men, one of whom is dumb from his birth, and hath no power over anything, and is a burden to his lord: send him where he will, he cometh not back with

success. Shall he and the man who enjoineth what is just, and keepeth in the straight path, be held equal?

God's are the secrets of the Heavens and of the Earth! and the business of the last hour will be but as the twinkling of an eye, or even less. Yes! for all things is God Potent.

God hath brought you out of your mothers' wombs devoid of all knowledge; but hath given you hearing, and sight, and heart, that haply ye might render thanks.

Have they never looked up at the birds subjected to Him in Heaven's vault? None holdeth them in hand but God! In this are signs for those who believe.

And God hath given you tents to dwell in: and He hath given you the skins of beasts for tents, that ye may find them light when ye shift your quarters, or when ye halt; and from their wool and soft fur and hair, hath He supplied you with furniture and goods for temporary use.

And from the things which He hath created, hath God provided shade for you, and hath given you the mountains for places of shelter, and hath given you garments to defend you from the heat, and garments to defend you in your wars. Thus doth He fill up the measure of His goodness towards you, that you may resign yourselves to Him.

But if they turn their backs, still thy office is only plain spoken preaching.

They own the goodness of God—then they disown it—and most of them are infidels.

But one day, we will raise up a witness out of every nation: then shall the infidels have no permission to make excuses, and they shall find no favour.

And when they who have acted thus wrongly shall behold their torment, it shall not be made light to them, nor will God deign to look upon them.

And when they who had joined associates with God shall see those their associate-gods, they shall say, "O our Lord! these are our associate-gods whom we called upon beside Thee." But they shall retort on them, "Verily, ye are liars."

And on that day shall they proffer submission to God; and the deities of their own invention shall vanish from them.

As for those who were infidels and turned others aside from the way of God, to them we will add punishment on punishment for their corrupt doings.

And one day we will summon up in every people a witness against them from among themselves; and we will bring thee up as a witness against these Meccans: for to thee have we sent down the Book

which cleareth up everything, a guidance, and mercy, and glad tidings to those who resign themselves to God (to Muslims).

Verily, God enjoineth justice and the doing of good and gifts to kindred; and he forbiddeth wickedness and wrong and oppression. He warneth you that haply ye may be mindful.

Be faithful in the covenant of God when ye have covenanted, and break not your oaths after ye have pledged them: for now have ye made God to stand surety for you. Verily, God hath knowledge of what ye do.

And, because you are a more numerous people than some other people, be not like her who unravelleth the thread which she had strongly spun, by taking your oaths with mutual perfidy. God is making trial of you in this: and in the day of resurrection he will assuredly clear up to you that concerning which ye are now at variance.

Had God pleased, He could have made you one people: but He causeth whom He will to err, and whom He will He guideth: and ye shall assuredly be called to account for your doings.

Therefore take not your oaths with mutual fraud, lest your foot slip after it hath been firmly fixed, and ye taste of evil because ye have turned others aside from the way of God, and great be your punishment.

And barter not the covenant of God for a mean price; for with God is that which is better for you, if ye do but understand.

All that is with you passeth away, but that which is with God abideth. With a reward meet for their best deeds will we surely recompense those who have patiently endured.

Whoso doth that which is right, whether male or female, if a believer, him will we surely quicken to a happy life, and recompense them with a reward meet for their best deeds.

When thou readest the Koran, have recourse to God for help against Satan the stoned,

For no power hath he over those who believe, and put their trust in their Lord,

But only hath he power over those who turn away from God, and join other deities with Him.

And when we change one (sign) verse for another, and God knoweth best what He revealeth, they say, "Thou art only a fabricator." Nay! but most of them have no knowledge.

Say: The Holy Spirit hath brought it down with truth from thy Lord, that He may stablish those who have believed, and as guidance and glad tidings to the Muslims.

We also know that they say, "Surely a certain person teacheth him." But the tongue of him at whom they hint is foreign, while this Koran is in the plain Arabic.

As for those who believe not in the signs of God, God will not guide them, and a sore torment doth await them.

Surely they invent a lie who believe not in the signs of God—and they are the liars.

Whoso, after he hath believed in God denieth him, if he were forced to it and if his heart remain steadfast in the faith, shall be guiltless: but whoso openeth his breast to infidelity—on such shall be wrath from God, and a severe punishment awaiteth them.

This, because they have loved this present life beyond the next, and because God guideth not the unbelievers!

These are they whose hearts and ears and eyes God hath sealed up: these are the careless ones: in the next world shall they perish beyond a doubt.

To those also who after their trials fled their country, then fought and endured with patience, verily, thy Lord will in the end be forgiving, gracious.

On a certain day shall every soul come to plead for itself, and every soul shall be repaid according to its deeds; and they shall not be wronged.

God proposeth the instance of a city, secure and at ease, to which its supplies come in plenty from every side. But she was thankless for the boons of God; God therefore made her taste the woe of famine and fear, for what they had done.

Moreover, an apostle of their own people came to them, and treated him as an impostor. So chastisement overtook them because they were evil doers.

Of what God hath supplied you eat the lawful and good, and be grateful for the favours of God, if ye are his worshippers.

Forbidden to you is that only which dieth of itself, and blood, and swine's flesh, and that which hath been slain in the name of any other than God: but if any be forced, and neither lust for it nor wilfully transgress, then verily God is forgiving, gracious.

And say not with a lie upon your tongue, "This is lawful and this is forbidden:" for so will ye invent a lie concerning God: but they who invent a lie of God shall not prosper:

Brief their enjoyment, but sore their punishment!

To the Jews we have forbidden that of which we before told thee; we injured them not, but they injured themselves. To those who have done evil in ignorance, then afterwards have repented and amended, verily thy Lord is in the end right gracious, merciful.

Verily, Abraham was a leader in religion: obedient to God, sound in faith: he was not of those who join gods with God.

Grateful was he for His favours: God chose him and guided him into the straight way;

And we bestowed on him good things in this world: and in the world to come he shall be among the just.

We have moreover revealed to thee that thou follow the religion of Abraham, the sound in faith. He was not of those who join gods with God.

The Sabbath was only ordained for those who differed about it: and of a truth thy Lord will decide between them on the day of resurrection as to the subject of their disputes.

Summon thou to the way of thy Lord with wisdom and with kindly warning: dispute with them in the kindest manner: thy Lord best knoweth those who stray from his way, and He best knoweth those who have yielded to his guidance.

If ye make reprisals, then make them to the same extent that ye were injured: but if ye can endure patiently, best will it be for the patiently enduring.

Endure then with patience. But thy patient endurance must be sought in none but God. And be not grieved about the infidels, and be not troubled at their devices; for God is with those who fear him and do good deeds.

(LXXIV.)

## SURA XXX.—THE GREEKS

MECCA.—60 Verses

*In the Name of God, the Compassionate, the Merciful*

ELIF. LAM. MIM. THE GREEKS have been defeated

In a land hard by: But after their defeat they shall defeat their foes,

In a few years. First and last is the affair with God. And on that day shall the faithful rejoice

In the aid of their God: He aideth whom He will; and He is the Mighty, the Merciful.

It is the promise of God: To his promise God will not be untrue: but most men know it not.

They know the outward shews of this life present, but of the next life they are careless.

Have they not considered within themselves that God hath not created the Heavens and the Earth and all that is between them but for a serious end, and for a fixed term? But surely most men believe not that they shall meet their Lord.

Have they never journeyed through the land, and seen what hath been the end of those who were before them? Mightier were they than these in strength; and they broke up the land, and dwelt in it in greater numbers than they who dwell there now; and their apostles

came to them with proofs of their mission: and it was not God who would wrong them, but they wronged themselves.

Then evil was the end of the evil doers; because they had treated our signs as lies, and laughed them to scorn.

God bringeth forth the creation—then causeth it to return again—then to Him shall ye come back.

And on the day when the hour shall arrive, the guilty shall be struck dumb for despair.

And they shall have no intercessors from among the gods whom they have joined with God, and they shall deny the gods they joined with Him.

And on that day when the Hour shall arrive, shall men be separated from one another;

And as for those who shall have believed and done the things that are right, they shall enjoy themselves in a flowery mead;

But as for those who shall not have believed, but treated our signs and the meeting of the next life as lies, they shall be given over to the torment.

Glorify God therefore when ye reach the evening, and when ye rise at morn:

And to Him be praise in the Heavens and on the Earth; and at twilight, and when ye rest at noon.

He bringeth forth the living out of the dead, and He bringeth forth the dead out of the living: and He quickeneth the earth when dead. Thus it is that ye too shall be brought forth.

And one of his signs is it that He hath created you out of dust; then lo! ye become men who spread themselves far and wide:

And one of his signs it is, that He hath created wives for you of your own species, that ye may dwell with them, and hath put love and tenderness between you. Herein truly are signs for those who reflect.

And among his signs are the creation of the Heavens and of the Earth, and your variety of tongues and colour. Herein truly are signs for all men.

And of his signs are your sleep by night and by day, and your goings in quest of his bounties. Herein truly are signs to those who hearken.

And of his signs are, that He sheweth you the lightning, a source of awe and hope; and that He sendeth down rain from the heaven and giveth life by it to the earth when dead. Herein truly are signs to those who understand.

And of his signs also one is that the Heaven and the Earth stand firm at his bidding: hereafter, when with one summons He shall summon you out of the earth,—lo! forth shall ye come.

His, whatsoever is in the Heavens and on the Earth: all are obedient to him.

And He it is who bringeth a creature forth, then causeth it to return again; and to him is this most easy. To whatever is loftiest in heaven and earth is He to be likened; and He is the Mighty, the Wise.

He setteth forth to you an instance drawn from yourselves. Have ye among the slaves whom your right hands have won, any partner in what we have bestowed on you, so that ye share alike? Fear ye them as ye fear each other? (Thus make we our signs clear to men of understanding.)

No, ye do not. But the wicked, devoid of knowledge, follow their own desires: and those whom God shall mislead, who shall guide, and who shall be their protector?

Set thou thy face then, as a true convert, towards the Faith which God hath made, and for which He hath made man. No change is there in the creation of God. This is the right Faith, but the greater part of men know it not.

And be ye turned to Him,—and fear Him, and observe prayer, and be not of those who unite gods with God:

Of those who have split up their religion, and have become sects where every party rejoices in what is their own.

When some evil toucheth men, they turn to their Lord and call upon him: then when he hath made them taste his mercy, lo, a part of them join other gods with their Lord,

Ungrateful for our favours! Enjoy yourselves then. But in the end ye shall know your folly.

Have we sent down to them any mandate which speaketh in favour of what they join with God?

When we cause men to taste mercy they rejoice in it; but if, for that which their hands have aforetime wrought, evil befall them, they despair.

See they not that God bestoweth full supplies on whom he pleaseth and giveth sparingly to whom He pleaseth? Signs truly are there herein to those who believe.

To him who is of kin to thee give his due, and to the poor and to the wayfarer: this will be best for those who seek the face of God; and with them it shall be well.

Whateverd ye put out at usury to increase it with the substance of others shall have no increase from God: but whatever ye shall give in alms, as seeking the face of God, shall be doubled to you.

It is God who created you—then fed you—then will cause you to die—then will make you alive. Is there any of your companion-gods who can do aught of these things? Praise be to Him! and far be He exalted above the gods they join with Him.

Destruction hath appeared by land and by sea on account of what men's hands have wrought, that it might make them taste somewhat of the fruit of their doings, that haply they might turn to God.

Say: Journey through the land, and see what hath been the end of those who were before you! The greater part of them joined other gods with God.

Set thy face then towards the right faith, ere the day come which none can hinder God from bringing on. On that day shall they be parted in twain:

Unbelievers on whom shall be their unbelief; and they who have wrought righteousness, and prepared for themselves couches of repose:

That of his bounty He may reward those who have believed and wrought righteousness; for the unbelievers He loveth not.

And one of his signs is that He sendeth the winds with glad tidings of rain, both that He may cause you to taste his mercy, and that ships may sail at his command, that out of his bounties ye may seek wealth, and that haply ye may render thanks.

We have sent apostles before thee to their peoples, and they presented themselves to them with clear proofs of their mission; and while it behoved us to succour the faithful, we took vengeance on the guilty.

It is God who sendeth the winds and uplifteth the clouds, and, as He pleaseth, spreadeth them on high, and breaketh them up; and thou mayest see the rain issuing from their midst; and when He poureth it down on such of his servants as He pleaseth, lo! they are filled with joy,

Even they who before it was sent down to them, were in mute despair.

Look then at the traces of God's mercy—how after its death he quickeneth the earth! This same God will surely quicken the dead, for to all things His might is equal.

Yet should we send a blast, and should they see their harvest turn yellow, they would afterwards shew themselves ungrateful.

Thou canst not make the dead to hear, neither canst thou make the deaf to hear the call, when they withdraw and turn their backs:

Neither canst thou guide the blind out of their error: in sooth, none shalt thou make to hear, save him who shall believe in our signs: for they are resigned to our will (Muslims).

It is God who hath created you in weakness, then after weakness hath given you strength: then after strength, weakness and grey hairs: He createth what He will; and He is the Wise, the Powerful.

And on the day whereon the Hour shall arrive, the wicked will swear

That not above an hour have they waited: Even so did they utter lies on earth:

But they to whom knowledge and faith have been given will say, "Ye have waited, in accordance with the book of God, till the day of Resurrection: for this is the day of the Resurrection—but ye knew it not."

On that day their plea shall not avail the wicked, neither shall they again be bidden to seek acceptance with God.

And now have we set before men, in this Koran, every kind of parable: yet if thou bring them a single verse of it, the infidels will surely say, "Ye are only utterers of vain things."

It is thus that God hath sealed up the hearts of those who are devoid of knowledge.

But do thou, Muhammad, bear in patience, for true is the promise of God; and let not those who have no firm belief, unsettle thee.

## (LXXV.)

## SURA XI.—HOUD

### Mecca.—123 Verses

*In the Name of God, the Compassionate, the Merciful*

Elif. Lam. Ra. A book whose verses are stablished in wisdom and then set forth with clearness—from the Wise, the All-informed—

That ye worship none other than God—Verily I come to you from Him charged with warnings, announcements;

And that ye seek pardon of your Lord, and then be turned unto Him! Goodly enjoyments will He give you to enjoy until a destined time, and His favors will He bestow on every one who deserves his favors. But if ye turn away, then verily I fear for you the chastisement of the great day.

Unto God shall ye return, and over all things is he Potent.

Do they not doubly fold up their breasts, that they may hide themselves from Him?

But when they enshroud themselves in their garments, doth He not know alike what they conceal and what they shew?

For he knoweth the very inmost of their breast.

There is no moving thing on earth whose nourishment dependeth not on God; he knoweth its haunts and final resting place: all is in the clear Book.

And He it is who hath made the Heavens and the Earth in six days: His throne had stood ere this upon the waters, that He might make proof which of you would excel in works.

And if thou say, "After death ye shall surely be raised again,"

the infidels will certainly exclaim, "This is nothing but pure sorcery."

And if we defer their chastisement to some definite time, they will exclaim, "What keepeth it back?" What! will it not come upon them on a day when there shall be none to avert it from them? And that at which they scoffed shall enclose them in on every side.

And if we cause man to taste our mercy, and then deprive him of it, verily, he is despairing, ungrateful.

And if after trouble hath befallen him we cause him to taste our favor, he will surely exclaim, "The evils are passed away from me." Verily, he is joyous, boastful.

Except those who endure with patience and do the things that are right: these doth pardon await and a great reward.

Perhaps thou wilt suppress a part of which hath been revealed to thee, and wilt be distressed at heart lest they say, "If a treasure be not sent down to him, or an angel come with him. . . ." But thou art only a warner, and God hath all things in his charge.

If they shall say, "The Koran is his own device," SAY: Then bring ten Suras like it of your devising, and call whom ye can to your aid beside God, if ye are men of truth.

But if they answer you not, then know that it hath been sent down to you in the wisdom of God only, and that there is no God but He. Are ye then Muslims?

Those who choose this present life and its braveries, we will recompense for their works therein: they shall have nothing less therein than their deserts.

These are they for whom there is nothing in the next world but the Fire: all that they have wrought in this life shall come to nought, and vain shall be all their doings.

With such can they be compared who rest upon clear proofs from their Lord? to whom a witness from him reciteth the Koran, and who is preceded by the Book of Moses, a guide and mercy? These have faith in it: but the partisans of idolatry, who believe not in it, are menaced with the fire! Have thou no doubts about that Book, for it is the very truth from thy Lord. But most men will not believe.

Who is guilty of a greater injustice than he who inventeth a lie concerning God? They shall be set before their Lord, and the witnesses shall say, "These are they who made their Lord a liar." Shall not the malison of God be on these unjust doers,

Who pervert others from the way of God, and seek to make it crooked, and believe not in a life to come? God's power on earth they shall not weaken; and beside God they have no protector! Doubled shall be their punishment! They were not able to hearken, and they could not see.

These are they who have lost their own souls, and the deities of

their own devising have vanished from them:

There is no doubt but that in the next world they shall be the lost ones.

But they who shall have believed and done the things that are right, and humbled them before their Lord, shall be the inmates of Paradise; therein shall they abide for ever.

These two sorts of persons resemble the blind and deaf, and the seeing and hearing: shall these be compared as alike? Ah! do ye not comprehend?

We sent Noah of old unto his people:—"Verily I come to you a plain admonisher,

That ye worship none but God. Verily I fear for you the punishment of a grievous day."

Then said the chiefs of his people who believed not, "We see in thee but a man like ourselves; and we see not who have followed thee except our meanest ones of hasty judgment, nor see any excellence in you above ourselves: nay, we deem you liars."

He said: "O my people! how think you? If I am upon a clear revelation from my Lord, who hath bestowed on me mercy from Himself to which ye are blind, can we force it on you, if ye are averse from it?

And, O my people! I ask you not for riches: my reward is of God alone: and I will not drive away those who believe that they shall meet their Lord:—but I see that ye are an ignorant people.

And, O my people! were I to drive them away, who shall help me against God? Will ye not therefore consider?

And I tell you not that with me are the treasures of God: nor do I say, 'I know the things unseen;' nor do I say, 'I am an angel;' nor do I say of those whom you eye with scorn, No good thing will God bestow on the:—God best knoweth what is in their minds—for then should I be one of those who act unjustly."

They said: "O Noah! already hath thou disputed with us, and multiplied disputes with us: Bring then upon us what thou hast threatened, if thou be of those who speak truth."

He said, "God will bring it on you at His sole pleasure, and it not you who can weaken him;

Nor, if God desire to mislead you, shall my counsel profit you, though I fain would counsel you aright. He is your Lord, and unto Him shall ye be brought back.

Do they say, "This Koran is of his own devising?" Say: One me be my own guilt, if I have devised it, but I am clear of that whereof ye are guilty.

And it was revealed unto Noah. Verily, none of thy people shall believe, save that they who have believed already; therefore be not thou grieved at their doings.

But build the Ark under our eye and after our revelation: and plead not with me for the evil doers, for they are to be drowned.

So he built the Ark; and whenever the chiefs of his people passed by they laughed him to scorn: said he, "Though ye laugh at us, we truly shall laugh at you, even as ye laugh at us; and in the end ye shall know.

On whom a punishment shall come that shall shame him, and on whom shall light a lasting punishment."

Thus was it until our sentence came to pass, and the earth's surface boiled up. We said, "Carry into it one pair of every kind, and thy family, except him on whom sentence hath before been passed, and those who have believed." But there believed not with him except a few.

And he said, "Embark ye therein. In the name of God be its course and its riding at anchor! Truly my Lord is right Gracious, Merciful."

And the Ark moved on with them amid waves like mountains: and Noah called to his son—for he was apart—"Embark with us, O my child! and be not with the unbelievers."

He said, "I will betake me to a mountain that shall secure me from the water." He said, "None shall be secure this day from the decree of God, save him on whom He shall have mercy." And a wave passed between them, and he was among the drowned.

And it was said, "O Earth! swallow up thy water;" and "cease, O Heaven!" And the water abated, and the decree was fulfilled, and the Ark rested upon Al-Djoudi and it was said, "Avaunt! ye tribe of the wicked!"

And Noah called on his Lord and said, "O Lord! verily my son is of my family: and thy promise is true, and thou are the most just of judges."

He said, "O Noah! verily, he is not of thy family: in this thou actest not aright. Ask not of me that whereof thou knowest nought: I warn thee that thou become not of the ignorant.

He said, "To thee verily, O my Lord, do I repair lest I ask that of thee wherein I have no knowledge: unless thou forgive me and be merciful to me I shall be one of the lost.

It was said to him, "O Noah! debark with peace from Us, and with blessings on thee and on peoples to be born from those who are with thee; but as for other and unbelieving peoples, we will give them their good things in this world, but hereafter shall a grievous punishment light on them from us.

This is one of the secret Histories: we reveal it unto thee: neither thou nor thy people knew it ere this: be patient thou: verily, there is a prosperous issue to the God-fearing.

And unto Ad we sent their Brother HOUD. He said, "O my people, worship God. You have no God beside Him. Ye only devise a lie.

O my people! I ask of you no recompense for this: my recompense is with Him only who hath made me. Will ye not then understand?

O my people! ask pardon of your Lord; then be turned unto Him: He will send down the heavens upon you with copious rains:

And with strength on strength will He increase you: only turn not back with deeds of evil."

They said, "O Houd, thou hast not brought us proofs of thy mission: we will not abandon our gods at thy word, and we believe thee not.

We can only say that some of our gods have smitten thee with evil." Said he, "Now take I God to witness, and do ye also witness, that I am clear of your joining other gods

To God. Conspire then against me all of you, and delay me not.

For I trust in God, my Lord and yours. No single beast is there which he holdeth not by its forelock. Right, truly, is the way in which my Lord goeth.

But if ye turn back, I have already declared to you my message. And my Lord will put another people in your place, nor shall ye at all hurt Him; verily, my Lord keepeth watch over all things."

And when our doom came to be inflicted, we rescued Houd and those who had like faith with Him, by our special mercy: we rescued them from the rigorous chastisement.

These men of Ad gainsaid the signs of their Lord, and rebelled his messengers, and followed the bidding of every proud contumacious person.

Followed therefore were they in this world by a curse; and in the day of the Resurrection it shall be said to them, "What! Did not Ad disbelieve their Lord?" Was not Ad, the people of Houd, cast far away?

And unto Themoud we sent their Brother Saleh:—"O my people! said he, worship God: you have no other god than Him. He hath raised you up out of the earth, and hath given you to dwell therein. Ask pardon of him then, and be turned unto him; for thy Lord is nigh, ready to answer."

They said, "O Saleh! our hopes were fixed on thee till now: forbiddest thou us to worship what our fathers worshipped? Truly we misdoubt the faith to which thou callest us, as suspicious."

He said, "O my people! what think ye? If I have a revelation from my Lord to support me, and if He hath shewed his mercy on me, who could protect me from God if I rebel against him? Ye would only confer on me increase of ruin.

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